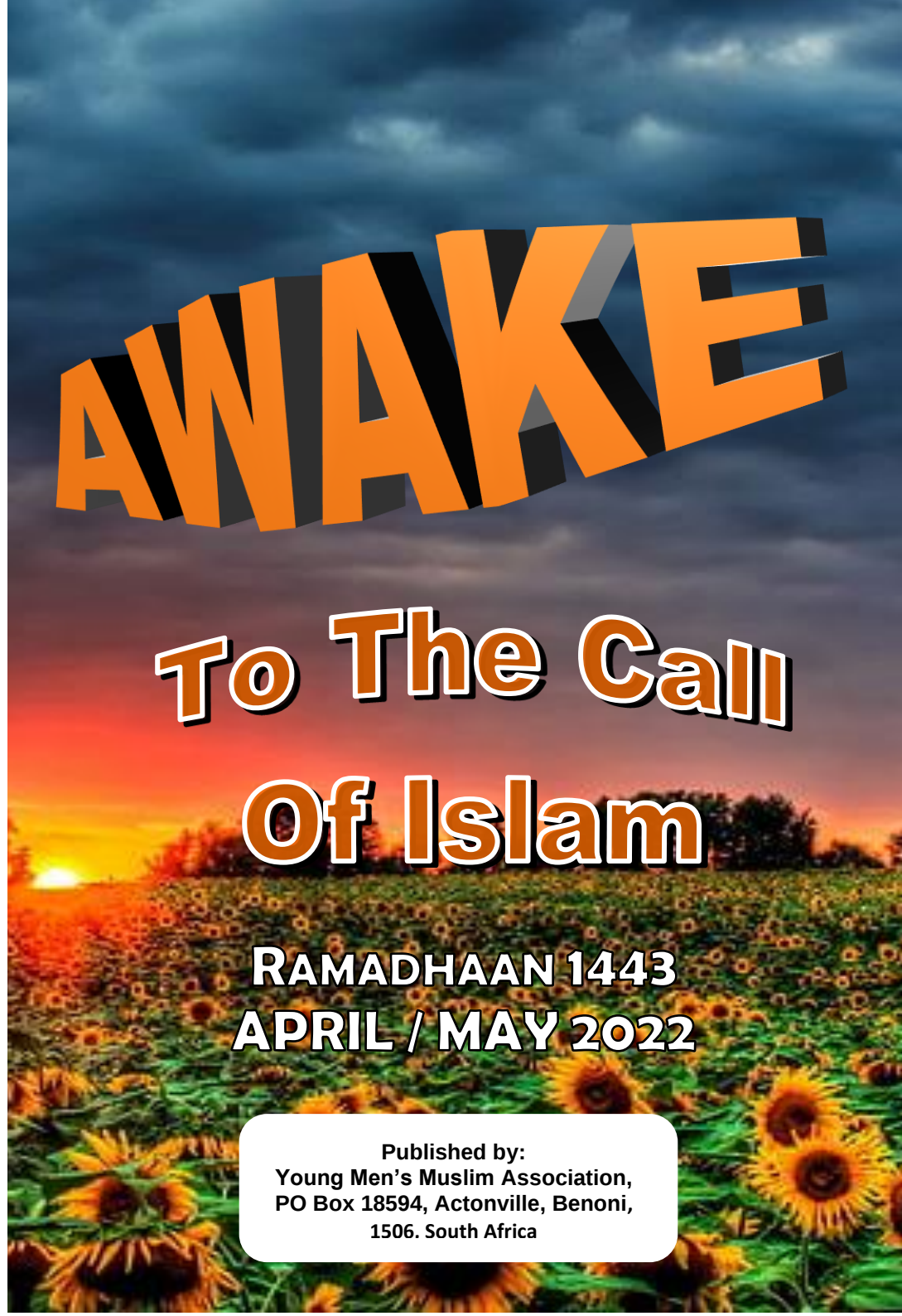




AWAKE

To The Call Of Islam

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TEN PRAISEWORTHY ISLAMIC TRAITS

Allah Ta'ala often bestows upon a non-Muslim, by virtue of him or her having adopted certain praiseworthy Islamic qualities, the greatest gift – Hidaayat (guidance) into Islam. Hence, it is quite often ascertainable that a convert to Islam had already possessed certain praiseworthy Islamic traits even during his or her days of Jaahiliyyah (ignorance) prior to the conversion.

In this respect, the greatest of converts to Islam, the Sahabah (radhiyallahu anhum), had already possessed numerous praiseworthy Islamic traits, even prior to their conversion.

In a narration recorded by Ibn Katheer in his al-Bidayah, al-Bayhaqi in his az-Zuhd and al-Muttaqi in his Kanz, the Sahabi, Alqamah ibn Al-Haarith (radhiyallahu anhu), after having accepted the essential beliefs and practices of Islam, mentions the following five traits that his people had already possessed prior to their entry into Islam:

“(There are) five traits we adopted in (our days of) Jahiliyyah, which we are (still) upon till now,

unless you prohibit us, O Rasulullah (sallallahu alayhi wasallam).....:

1) Gratefulness during times of ease (i.e. displaying appreciation to Allah and to all those concerned).

2) Patience during calamities (i.e. being completely calm and contented in any difficult situation).

3) Displaying honesty (and integrity) in the arenas of interactions (and confrontations with people).

4) Being satisfied with the bitterness of fate.

5) Avoiding rejoicing over calamities that befall one's enemies."

On hearing of these qualities Rasulullah (sallallahu alayhi wasallam) proclaimed:

"People of understanding! People of cultured manners! It is almost as if they are (similar to) Prophets in terms of traits – how noble they (i.e. these traits) are!"

He (sallallahu alayhi wasallam) then said:

"I advise you with five (more) qualities by which Allah will perfect for you, (your) good qualities."

1) Do not gather what you will not eat (i.e. do not hoard).

2) Do not build that in which you will not live.

3) *Do not compete for that which you will (have to) leave behind tomorrow (i.e. do not compete for the objects and aspirations of this short-lived term of life).*

4) *Fear that Allah in front of Whom you shall be gathered and to Whom you shall have to go.*

5) *Desire earnestly for that which you are heading towards, and in which you will dwell forever (i.e. the Aakhirah)."*

WOMEN'S RIGHTS

Question: *What are the rights of females in Islam regarding the following issues:*

- 1) **Rights of a female on education at tertiary institutes**
- 2) **Rights in governance**
- 3) **Rights on democracy**
- 4) **Rights as a lawyer, dentist, teacher and being a chef?**

Answer

- 1) **Rights of a female on education at tertiary institutes**

The Qur'aan Majeed and the Ahaadith explicitly and emphatically prohibit females emerging from their homes. Even for the

acquisition of higher Islamic education, it is not permissible for a female to emerge from her home without the consent of her husband/father.

Furthermore, the consent of the husband/father will be valid and permissible only if higher Knowledge is available in a setting where there is no violation of Hijaab or threat to Akhlaaq and Imaan. In view of this prohibition it is not permissible for females to attend even the girls madrasahs of this era.

This prohibition will apply to a greater degree to secular education. The secular institutions, that is the prevailing environment at these institutes, are nugatory of Hijaab and also of Imaan, hence it is not permissible for them to attend such institutions. In fact, it is haraam for even males to attend these institutions which are dens of vice, fisq, fujoor and kufr.

The primary and natural role of the female is the home. Allah Ta'ala has not created her for any role outside the home. Rasulullah (Sallallahu alayhi wasallam) had clarified this fact on the occasion of the marriage of Hadhrat Faatimah (Radhiyallahu anha) to Hadhrat Ali (Radhiyallahu anhu). Furthermore, the Qur'aan

Majeed emphatically prohibits female emergence. Only real need justifies and permits their emergence which is also subject to stringent rules of Hijaab.

2) Rights in governance

When the daughter of the Persian emperor was proclaimed the ruler, Rasulullah (Sallallahu alayhi wasallam) said: *“Never will prosper a nation who entrusts its affairs to a female.”* Females have no rights regarding governance. Their governance is restricted to the home. Governance for women is a concept forged by the atheists of this era. In terms of Islam, females have absolutely no share in governance. Their governance is restricted to the home.

3) Rights on democracy

Islam does not recognize democracy. Democracy as are all other systems of governance of non-Muslims, are haraam and kufr. It is not permissible for even males to participate in democracy. The Qur’aan Majeed states explicitly:

“Those who do not govern according to that (Shariah) revealed by Allah, verily they are the kaafiroon.”

4) Rights as a lawyer, dentist, teacher and chef

All branches of secular education are not permissible for females, not because secular education is *per se* prohibited, but because of the immoral environment and activities prevailing at all secular institutions. Even female madrasahs are inimical for Akhlaaq. When Haya is destroyed at even madrasahs which impart Deeni Ta'leem, then one can understand better the satanic consequences of the institutions where satanism and evil are the ethos and the methodology of teaching. Every demand of the Shariah is eliminated in these secular institutions.

PURE SHAITAANIYAT

A common, but utterly baseless retort, is the satanic argument of the need for doctors, dentists, etc., etc., and because of this need, erosion of Imaan and destruction of Islamic morality are tolerated by the hallucinated circumstances. This is pure *shaitaaniyat*. This *shaitaaniyat* should now be palpable and better understood in the light of the Covid satanism.

For fear of contracting the disease and the hallucination of 'preserving' life, governments with the co-operation of thousands of atheists, scientists, doctors and experts believe that regardless of the need, the better option is to

strangle the economy of nations – to accept suffering of the masses – suffering created by the kufr covid protocols. On the basis of this hallucinated fear, destruction of economies and curtailment of liberties are justified and believed to be necessary regardless of the worldly harms and losses the masses suffer.

People are even heavily fined, arrested and imprisoned for violating stupid protocols. And these crimes against humanity are perpetrated on the basis of alleged fear for the disease and to 'preserve' life. But, for the preservation of Akhlāq and Imaan, plunging in cesspools of iniquity – fisq, fujoor and kufr of university life – Shar'i prohibitions are frowned on and even scorned at the peril of destroying Imaan.

Wearing the Niqaab commanded by the Shariah for females is denied and mocked, but donning the niqaab of Iblees for fear of the virus has become compulsory for even dogs and pigs. All those who don the mask of Iblees are worse than muzzled dogs and swines. Adopting devil's distance (so-called social distance) for fear of the virus is compulsory in terms of the law of the atheists, but for these very same so-called Muslims, abstention from devil's distance in the

Musjid and for Salaat purposes has become a capital crime. Rasulullah (Sallallahu alayhi wasallam) said that ‘social distance’ in Salaat is DEVIL’S DISTANCE. But professed Muslims vigorously by practical demonstration refute the Command of Rasulullah (Sallallahu alayhi wasallam) to adopt the protocols of the atheists inspired by Iblees.

For worldly benefit, the Juhala of the world believe that to escape disease and death it is valid to declare states of emergencies for the promulgation of draconian measures to brutalize people and to suppress human liberties and whereby economies of nations are strangled and ruined. Unemployment for millions becomes rational and valid for fear- the hallucinated fear of saving health and life. But Muslims, while they plunge headlong into the filth of the atheists for hallucinated health and ‘preservation’ of life, are satanically unconcerned regarding destruction of Akhlaaq and ruin of Imaan in which secular educational institutions excel.

This attitude of ‘Muslims’ is the effect of atheism which assumes the form of Nifaaq concealed in the heart. Thus, all those who believe that the protocols of the kuffaar atheists

are necessary and valid for safety of health and life, but at the same time believe that ruin of Akhlaaq and Imaan are tolerable for the sake of worldly benefits acquired from universities and the like, should understand well that they are munaafiqeen and murtaddeen. Neither is their profession of Imaan nor their Salaat nor their Zakaat, etc. valid. They are bereft of genuine belief in the Aakhirat and the Accountability in Allah's Court. They have no true belief in Jannat and Jahannam. There is no conundrum in this reality which is not hidden from Men of Intelligence – People of Imaan.

Muslims should understand that it is an attitude of KUFR to sacrifice the gains of the Aakhirat for the extremely little worldly gains which in reality are mirages and effects of hallucination. On his Death Bed, Rasulullah (Sallallahu alayhi wasallam) exclaimed: *"There is no life but the Life of the Aakhirat."* The Qur'aan Majeed repeatedly says: *"The life of this world is but play and amusement while the Life of the Aakhirat is best. What! Have you no understanding?"*

There lies a long difficult life ahead, first in Barzakh (the life beyond the Grave), then in Qiyaamah. We have been sent for a very short

while to this ephemeral dunya to prepare for the journeys ahead and to purify ourselves for the Meeting with Allah Azza Wa Jal. It therefore does not behove the Mu'min to squander this short earthly life for the hallucinated worldly and physical benefit and the false glitter of this transitory abode.

The Criterion for adoption of or abstention from worldly gains and objectives must, for the Mu'min, always be the Aakhirah. Whatever is harmful for the acquisition of the everlasting happiness and pleasure of Jannat must necessarily be abandoned regardless of the perceived worldly loss and disadvantages. Rasulullah (Sallallahu alayhi wasallam) has made it very clear that with the increase of one's Imaan will be a corresponding decrease in one's worldly 'progress' and 'possessions'. Therefore reflect on the Hadith: *"This dunya is a prison for the Mu'min and a jannat for the kaafir."*

TEN SURAHS

1. Surah Faatihah prevents the Wrath of Allah Ta'ala
2. Surah Yaaseen prevents the thirst of the Day of

Qiyaamah

3. Surah Dukhaan prevents from the terrors of Qiyaamah
4. Surah Waaqiah prevents from poverty
5. Surah Mulk prevents from the punishment of the grave
6. Surah Kauthar prevents from the disputes of adversaries
7. Surah Kaafiroon prevents from kufr at the time of Maut
8. Surah Ikhlāas prevents from nifaaq (hypocrisy)
9. Surah Falaq prevents from the hasad (jealousy) of envious people
10. Surah Naas prevents from waswaas (the shaitaan who cast evil thoughts in the mind).
(*Al-Kanzul Madfoon*)

(Allaamah Suyuti)

**STRIVE TO BE ETERNALLY
BLESSED**

Allah Ta'ala states in the Qur'aan:

“On the Day when it comes, no soul shall speak except by His (Allah's) permission. Thus, from

them will be those wretched, and (others) blessed (eternally). ”

In the Tafseer, Ruh ul-Bayaan, it is stated:

The signs of wretchedness are five:

- 1) Hardness (mercilessness, remorselessness, etc.) of the heart.
- 2) Lifelessness (dryness, apathy) of the eyes.
- 3) Desire for the Dunya.
- 4) Distant hopes (for things related to this Dunya).
- 5) Lack of modesty (shame).

The signs of eternal blessedness are five:

- 1) Softness of the heart.
 - 2) Abundance of shedding of tears (for matters related to the Akhirah).
 - 3) Shedding away the Dunya.
 - 4) Little hopes (in matters related to the Dunya).
 - 5) Abundance of modesty (shame, bashfulness).
- (End of Tafseer)*

RESPONSE FOR SLANDER

When slandered, how should the Mu'min react?

Once while Hadhrat Hasan Basri (Rahmatullah alayh) was delivering a bayaan, a man interjecting, said: “You are a liar!” Hadrat Hasan spontaneously said, without the slightest display of annoyance: “*You are the only one who has understood really who I am.*” That is: while all others shower accolades of ‘Hadhrat’, ‘Buzrug’, Shaikh, etc., you have realized my worth – that indeed I am a scoundrel.

Pride in most people induce them to demean their intelligence and tarnish their Imaan by investigation and seeking clarification to clear their name when they are slandered. When slandered, reflect on your nafs and call to mind your many sins and the skeletons in your cupboard. Then you will understand that you are worse than the slandered accusation / epithet, etc. When you understand the villainy of your nafs, slanders (buhtaan) and gossip (gheebat) about you will have no effect on your heart.

Also understand that when you are slandered, your sins are washed. You are being purified from the najaasat of sins as long as you adopt Sabr and do not react.

LUQMAAN'S NASEEHAT TO HIS SON

O my Son!

* Allah Ta'ala protects the one who admonishes himself. Allah increases the honour of one who deals justly with people.

* Disgrace in the wake of obedience to Allah, brings about proximity to Allah Ta'ala, and respect in the wake of disobedience distances one from Allah Ta'ala.

* The punishment the father metes out to his son, is like fertilizer for the farm.

* Beware of debt. Debt causes disgrace during the day, and worry during the night.

* Lies eliminate (spiritual) glitter from the face. An evil character afflicts one with considerable worry.

* It is easier to move rocks than to convince a moron.

* I have lifted rocks, iron and many loads. No load is heavier than an evil neighbour.

* Nothing is as bitter as dependence on others.

* Participate much in Janaazah (funerals), and abstain from participating in weddings.

- * Do not eat to satiation (i.e. do not fill your stomach to capacity). At the time of satiation it is better to give your food to a dog than to eat it.
- * There is no goodness in acquiring further knowledge if you do not practically implement your existing knowledge.
- * Before befriending someone, observe his conduct in anger. If in anger he acquits himself with justice, then befriend him otherwise maintain your distance from him.

HONEY FRAUD RIFE IN SA — EXPERTS

Where does the honey in the squeeze bottle you buy from your local supermarket come from, what has it been blended with, and is it honey at all?

There's a very good chance that what is in the bottle is not 100% honey nor the liquid gold containing pollen with the health benefits.

That is what emerged at a virtual workshop on honey fraud hosted by the SA Bee Industry Organisation (Sabio) on Thursday and attended by beekeepers, retailers and regulators.

Local beekeepers are only able to meet half the demand for honey in this country and the rest is imported, mainly from China.

Prof Norberto Garcia from Argentina, president of the Apimondia Scientific Commission of Beekeeping Economy, revealed that SA's honey imports trebled from 2,000 tons in 2011 to 6,000 tons last year, 60% of which (4,700 tons) came from China. The rest came from Zambia (706 tons), Poland (305) and Romania (257).

The reason for that becomes clear when you consider the price, Garcia said.

Chinese honey is the cheapest, at about \$1,141 (about R15,900) a ton, versus double that for Zambian honey (\$2,375, or about R33,100) and close to \$3,000 (about R41,800) for Polish and Romanian honey. Here's the thing. "There are not enough bee colonies in China to explain the huge amount of honey they are exporting," Garcia said.

"Honey is a product of the interaction between the plant and the animal kingdom. No additions can be made at all. If you blend pure honey with fake honey, it is not honey.

“Local beekeepers can’t compete with the price of Chinese honey,” Garcia said. “Your [SA’s] situation is particularly worrying.”

Other forms of honey fraud include:

- Labelling honey as from a particular floral source, for example orange blossom, aloe or litchi, when it has been blended with other honey or doesn’t come from that source at all;
- Adulterating it with fructose, rice or beet syrup; and
- “Honey laundering”, or importing cheap Chinese honey in bulk and passing it off as high quality local honey.

Honey is the third most adulterated food in the world after milk and olive oil, Shannon Riva, of the Stellenbosch based Food and Allergy Consulting and Testing Services (Facts), said.

Garcia said with honey adulterators constantly coming up with new methods, it boils down to “a competition between the development of new tests and the development of new syrups”.

“Old testing methods will not detect the latest adulteration methods,” he said.

“Testing is complex and expensive, with the main labs in Europe, particularly Germany. They have the most advanced testing methods for honey adulteration.”

With SA’s 20-year-old honey legislation and standards in urgent need of updating, adulterated honey could falsely be considered compliant, it emerged.

Matlou Selati, of the Consumer Goods Council of SA, said it was “saddening” that honey fraud was happening.

“We will look at this and recommend to the regulators and the legislators that we crack down,” she said.

“Laboratories are very expensive to set up, but we could accredit private labs and work together.

Weekend Post, 22 May 2021

IMAAM GHAZAALI’S NASEEHAT

Imaam Ghazaali (rahmatullah alayh) said:

“Listen attentively! Allah has concealed His pleasure in His obedience. Therefore, regardless of how insignificant an act of obedience and

ibaadat may appear, never view it with disdain. Perhaps His Pleasure is concealed in it.

He has concealed His Wrath in sin. Therefore regardless of how small the sin may appear, never consider it insignificant. Perhaps His Wrath is concealed in that sin.

He has concealed His Friendship and Proximity in His servants. Therefore, never despise any one regardless of him being a sinner. Perhaps Allah's Pleasure is concealed in some excellence of the sinner, and it (His Pleasure) may suddenly become manifest at the time of the person's death.

THE PRODUCTS OF SECULAR INSTITUTIONS

The Gauteng health department recorded more than 23 000 teenage pregnancies between April 2020 and March 2021, with 934 girls between the ages of 10 and 14 giving birth.

This was revealed by Gauteng Health MEC Nomathemba Mokgethi in a written response to questions from the DA tabled in the Gauteng

legislature.

A total of 23 226 teenage pregnancies were recorded in that time period, with 2 976 girls between the ages of 10 and 19 choosing to terminate the pregnancy.

"These numbers are sad and incredibly troubling considering that these are young girls who still have bright futures ahead of them. Teenage pregnancy remains a serious social and health problem in South Africa. It poses a health risk to both mother and child, and it also has social consequences such as continuing the cycle of poverty and early school dropout," said the DA in a statement.

July saw the most births from girls between the ages of 15 and 19 (1 984 deliveries), while August had the highest number of deliveries (155) for girls between the ages of 10 and 14.

L Bhengu 17 Aug

<https://www.news24.com/news24/southafrica/news/gauteng-records-more-than-23-000-teen-pregnancies-in-one-year-some-moms-as-young-as-10-20210817>

Universities, colleges and schools are all fertile ground for vice and immorality of almost every kind imaginable. These are the institutions which even Muslims embrace with love and ardour. In pursuit of worldly objectives, viz., acquisition of

money in the future, and stupid titles accompanying the donkey degrees, Muslims show total disregard for the Objectives of the Aakhirat.

Regardless of ruin of Akhlaaq and destruction of Imaan, Muslims send their daughters and sons to these ‘educational’ brothels to acquire the carrion of the world at the expense of sacrificing the everlasting life of happiness and pleasure of Jannat.

Kuffaar governments are prepared to ruin the economy of their countries and curtail the liberties of the population by means of draconian legislation for fear of a worldly disease, but Muslims are not prepared to abandon these evil institutions of immorality for the sake of their eternal success and happiness of the Aakhirat.

This attitude is the effect of kufr lurking in the heart. While they profess to be Muslims and even execute the rituals of Islam, in reality they are bereft of Imaan.

THE GHAI RAT OF A PIOUS QUEEN

Begum Zaib Baanoo, the wife of Sultan Aurangzeb (Aalamghir), had developed a lump

on her breast. The English doctor, Martin proposed that a female relative of his could attend to the Queen. His relative was also a doctor. The Queen agreed on condition that the English lady doctor is not a consumer of liquor. However, it was established that the lady doctor was a drinker of alcohol as are all western non-Muslims. The Queen refusing to be treated by the English lady commented: *“A faasiqah may not touch my body.”*

The Queen chose sickness, but for a faasiqah to touch her was intolerable. She remained without being cured and died two years later.

AN INCUMBENT SUNNAH

Allah Ta’ala says in the Qur’aan Majeed:

***“When you enter (your) homes, then recite
Salaam
for yourselves, for it is a blessed and an
excellent greeting from Allah. Thus does Allah
explain to you His Laws so that you
understand.”***

(An-Nur, Aayat 61)

If on entering even your own home, there happens to be no one present, then make Salaam

as follows:

السَّلَامُ عَلَيْنَا وَعَلَى

عِبَادِ اللَّهِ الصَّالِحِينَ

*“Salaam on us and on the pious servants of
Allah.”*

There are usually Malaaiakah (Angels) present in the Mu'min's house. These Angels will respond to the Salaam. This is a much-neglected Sunnah which should be revived. Reviving a lost/forgotten Sunnah is rewarded with the reward of a hundred Shuhada (Martyrs).

A SEPARATE HOME –A WIFE’S RIGHT

Q. I am faced with a dilemma and I'm hoping for your esteemed advice. In today's day and age we hear from many Ulama that newlywed couples should stay separate from the husband's parents. In our economically depressed country, what happens to youth who are newly graduated and just started working? Starting salaries are ridiculously low in our economy today.

What happens to young men such as myself? Young men who recently graduated, earning around R7000 as a starting salary in a company that increases salaries by a measly 8% a year and whose families cannot afford to support a second household?

And the only way to make Nikaah is to stay with my parents for the first few years? To wait to earn a salary that is enough for a separate house will take many many years.

Are we advised and expected to wait until then to make Nikaah?

A. The Shariah has granted a woman the right to have her own private quarters to live where her in-laws may not intrude without her permission. Most in-laws labour under the impression that a daughter-in-law is a free maid. Innumerable marriages collapse and end in divorce due to incompatibility, dispute and enmity between the daughter-in-law and her mother-in-law.

If a woman is not prepared to marry a man who is unable to provide her a separate home, then no one can force her to marry that man. If she is agreeable to live with her in-laws, it is her choice. Hence, the issue is with the woman. If she

insists on living separately, no one can compel her to stay with her in-laws.

Regardless of your urgent need to get married, you do not have the right nor the authority to demand that the woman lives with your parents, if she refuses. There is no one who can compel her. Such compulsion is *haraam*.

There is nothing the Ulama can do. They cannot compel a woman to marry a man who is unable to provide her a separate home. If she of her own accord agrees to live with the in-laws, it is her own choice. If the woman is not prepared to live with her in-laws, she will be within the ambit of the Shariah. This is an issue which has to be decided between the parties before marriage. Whether to marry a man who is unable to provide a separate home or not to marry him, is the woman’s choice and right. No one can pressurize her to accept living with her in-laws. Such pressure is *zulm*.

Allah Ta’ala knows why He has granted her this right. In the vast majority of cases, mothers-in-law and even sisters-in-law subject the daughter-in-law to a reign of tyranny. Her life is regimented in her husband’s house. She cannot

claim that the house where she has to live is her home. Her freedom is vastly curtailed and tasks of others are imposed on her. The mother-in-law, like a hawk watches how she cooks, dresses, and packs her kitchen and bedroom cupboards. Her life becomes miserable under the dictation and domination of her in-laws. That is why Allah Ta'ala has bestowed to her the right of a separate home, entry into which may not be gained by the in-laws without her permission. Intrusion into her privacy is standard procedure in most homes where the daughter-in-law has to live with her in-laws.

ENTRENCHED CUSTOMS

Hadhrat Hakimul Ummat Ashraf Ali Thanvi (rahmatullah alayh) said:

“Some customs are so firmly entrenched that even great Ulama and Sulaha (pious persons) despite their profound Taqwa and Tahaarat also are oblivious. They are extremely lackadaisical with regard to these customs. This laxity in their attitude is due to the good opinion (*husn-e-zann*) they entertain. They are unaware of the motives and beliefs of the masses. Their gaze does not extend to the subtle evil consequences and corruption of these customs.

Only those whom Allah Ta'ala has created for the specific mission of eradicating evil, are able to recognize and detect the corruption of these customs.”

(End of Hadhrat Thanvi's Malfooth)

THE SURFACE AND THE BOWELS OF THE EARTH

Rasulullah (sallallahu alayhi wasallam) said: "When your rulers are the noblest among you; your wealthy, the most generous among you and your affairs are decided by mutual consultation, then the surface of the earth is better for you than its bowels (the grave). (But) when your rulers are the worst among you, your wealthy the most niggardly among you, and your affairs are entrusted to your womenfolk, then the bowels of the earth (the grave) will be better for you than the surface of the earth. That is, death will be better than living on earth. This Hadith aptly fits the present time.

MOLVI SHENANIGANS

Commenting on the attitude of Molvis, Hadhrat Maulana Masihullah (Rahmatullah alayh) said:

“Hadhrat Waalah (i.e. Hadhrat Maulana Ashraf Ali Thanvi –Rahmatullah alayhi) had said on the basis of experience that Molvis should not be hastily accepted in Bay’t because they speak deceptively (with forked tongues).”

AMR BI MA’ROOF

Addressing the people, Hadhrat Ali (Radhiyallahu anhu) said:

“O People! Verily, those before you have been destroyed for their indulgence in sin, and when their Ulama and Buzrugs refrained from prohibiting them, Allah Ta’ala afflicted them with punishments (of a variety of kinds).”

Commenting on the Hadith, Mulla Ali Qaari (Rahmatullah alayh) said:

“Listen well! Command righteousness and prohibit evil before there settles on you the punishment which had overtaken them (people of former times, e.g. Bani Israaeel). Know that Amr Bil Ma’roof-Nahyi Anil Munkar does not curtail Rizq nor does it hasten death. Verily the

Command (of Allah regarding all affairs) descends from the Heaven just as the drops of rain. It reaches every person in accordance to what has been decreed whether more or less.”

FAMILY TIES

Question: During the holidays we spent much time with friends and family. Over the table whilst partaking of meals and even afterwards, a lot of the discussion is about people and their personal lives. Much gheebat takes place. These family members believe that they are on the Haq. They are muftis, ulama and huffaaz. Can we break ties with such family members?

Answer

We do not know what is your understanding of ‘breaking ties’. However, it is haraam to sit in a gathering of the type you have described. If you were present at the meals where so much *gheebat* was taking place, then you too are regarded as a participant in *gheebat*. You share with them in the vile sin of *gheebat*. It was incumbent for you to have stood up, discontinue the meal and leave the venue of *gheebat*. It was not permissible to sit in that evil gathering.

It is necessary to dissociate from such persons even if they are relatives. Dissociating from the sinful activities of relatives does not mean ‘breaking ties’. Despite their flagrant sins, if at any time a relative is in need and requires assistance, then you should assist within the means of your affordability and ability.

Explaining the incumbency of maintaining family ties, Rasulullah (Sallallahu alayhi wasallam) said that it means: ***“To be kind to an unkind relative.”*** But this does not mean joining them in merrymaking functions. It is Waajib to abstain from family functions, even their so-called ‘walimahs’ which are gatherings of *israaf* (waste), *riya*, *takabbur*, *gheebat* and *buhtaan*. In fact, nowadays it is advisable not to attend even their Nikahs in the Musajid because after the Nikah they congregate in groups inside the Musjid to indulge in worldly conversation thereby defiling the sanctity of the Musjid with their haraam blabber and banter.

If the nikah is to be followed by a haraam hall function, then it will be haraam to participate in the Nikah ceremony in the Musjid. In fact, it will not be permissible for the Imaam and trustees to

permit a nikah in the Musjid if it will be followed by a haraam wedding reception.

In the Hadith such vile molvis, muftis and huffaaz are described as *khanaazeer*

SIX FEARFUL DEVELOPMENTS

Hadhrat Aabis Ghiffaari (Radhiyallahu anhu) said that he feared six acts which he heard from Rasulullah (Sallallahu alayhi wasallam). Rasulullah (Sallallahu alayhi wasallam) had expressed fear for his Ummah regarding these six developments.

- (1) The government of Scoundrels – totally unfit persons
- (2) Abundance of police (and security personnel)
- (3) Haraam trading practices
- (4) Severance of family ties
- (5) Murder will become insignificant
- (6) The Qur'aan Majeed will be made a merrymaking event (such as today's Qur'aan competitions and Qaari clowns reciting for money to stupid crowds.

All of these six fearful elements are today the norm, hence the world is engulfed in fitnah and fasaad.

THE MAYYIT'S ESTATE

Q. When should the assets of the deceased be distributed? How soon after death? The family is usually in the state of mourning and does not attend to the distribution. Does a delay cause grief to the marhoom?

A. The distribution of the assets should begin as soon as possible, preferably immediately after the burial of the mayyit. No time should be wasted in this obligation. It is a sin to unnecessarily delay. If the marhoom had not issued proper instructions regarding the expeditious winding up of his estate in terms of the Shariah, then he too is sinful.

Mourning of the family is not a valid excuse for delaying the distribution of the assets. Despite 'mourning', they eat food, attend to their business affairs and carry on with life in other spheres, but to justify gross and haraam delay in winding up the estate, they find a plethora of drivel, invalid excuses. Most people do not even understand the

notoriety of misappropriation of the mayyit's assets.

The first thing to be done after burial of the deceased, is to settle the issue of edibles in the fridge, etc. It is haraam for the heirs or anyone else to consume the food which now belongs to all the heirs. Immediately after burial, the heirs should arrange to dispose of this item of inheritance. A simple way is for one or more of the heirs to purchase all the food items and deposit the money in the trust account. After purchasing the food, the purchaser may dispose of it as he/she deems fit.

The next item on the list for immediate distribution is the household furniture, appliances and the like. If this distribution is not executed forthwith, those residing in the house will make haraam use of the items in which all the heirs have shares.

Then the vehicles of the marhoom must be distributed. It is haraam for an heir who had possession of the vehicle during the life-time of his deceased father, to continue using the vehicle after his father's death. An arrangement must be

made. Either he buys the vehicle or leases it from all the heirs.

The consequence of failing to distribute the assets correctly or to misappropriate any item of the estate is the Fire of Jahannam.

DENYING AND REJECTING RASULULLAH (Sallallahu alayhi wasallam)

Q. Please explain the following Hadith. Rejectors of Hadith say that even according to Hadith, Rasulullah (Sallallahu alayhi wasallam) left behind only the Qur'an. What is the response for this claim? The Hadith in question states:

“Shaddad bin Maqil and I entered upon Ibn Abbaas. Shaddad asked him: ‘Did the Nabi (Sallallahu alayhi wasallam) leave anything besides the Qur'an?’ He replied: ‘He did not leave anything except what is between the two bindings (of the Qur'an).”

Then we visited Muhammad bin Al-Hanafiyyah and asked him (the same question). He replied: ‘He left nothing except what is between the two bindings (of the Qur'an).”

(Sahih al-Bukhari)

Answer

Denying / rejecting Hadith is a glaring rejection of Rasulullah (Sallallahu alayhi wasallam). Such munaafiqeen do not believe that Muhammad (Sallallahu alayhi wasallam) was the Rasool of Allah Ta'ala. How is it possible to accept that a person is a Nabi of Allah Ta'ala, but to deny his statements and teachings? Absolute morons of the deviate modernist kind of munaafiqeen are in denial of the validity of Hadith. They reject Ahaadith because they are not Muslims. They are pure, unadulterated Munaafiqeen. Only munaafiqeen who profess to be Muslims do not perform Salaat, do not make wudhu nor ghusl nor pay Zakaat, nor practice the numerous other injunctions of the Shariah which are ALL based on and substantiated by the Hadith, and not to be found between the Two Covers.

Minus Hadith there is NO Qur'aan and NO Islam. Firstly these morons fail to understand their own ignorance and stupidity in citing the aforementioned Hadith to bolster their rotten kufr. When they are in denial of Hadith, the stupidity of citing Hadith to substantiate their kufr claim is glaringly conspicuous. The narration

they have cited from Bukhaari is a Hadith. Now when even the statements of Rasulullah (Sallallahu alayhi wasallam) are rejected and denounced by these modernist munaafiqeen, then they merely advertise their stark *jahaalat* by citing such a Hadith which is not even the statement of our Nabi (Sallallahu alayhi wasallam).

It is a self-evident fact that these scoundrel deniers of Hadith do not perform Salaat because in terms of their kufr belief Hadith is unacceptable. The Qur'aan Majeed is silent regarding the five Fardh Salaat, the number of Fardh and Sunnat raka'ts, the method of performing Salaat and the innumerable masaa-il pertaining to Salaat. So on what basis can they perform Salaat? If they do perform Salaat, it will be a show based on their Nifaaq.

If the details of Islam are only restricted to what appears in the Qur'aan Majeed then these modernist rubbishes are in flagrant denial of thousands of Shar'i masaa-il and numerous practices which they themselves practice to dupe Muslims and to ostensibly portray themselves as Muslims. They should state boldly and with clarity that they do not believe that:

- * There are Five Fardh daily Salaat
- * Fajr has two Fardh raka'ts, Zuhr 4, Asr 4, Maghrib 3 and Isha 4
- * There are Sunnatul Muakkadah and Sunnatul Ghair Muakkadah raka'ts attached to the Five Fardh Salaat
- * That Jumuah Salaat has two Fardh and ten Sunnatul Muakkadah raka'ts
- * That Jumuah consists of two Khutbahs
- * That 2.5% of one's wealth has to be paid as Zakaat
- * That Muslims should be buried in the style the Ummah has been burying its dead
- * That they do not believe in the innumerable masaa-il pertaining to Zakaat, Hajj and all other facets of Islamic life.

In brief, these moron munaafiqeen must declare that by denying Hadith they are rejecting the entire Shariah- all the ahkaam of the Deen – which are not mentioned between the “Two Covers” of the Qur’aan Majeed.

A Rubbish who denies Hadith, denies the whole of Islam, but due to cowardice and nifaaq he is too scared to publicly proclaim the kufr lurking in his heart.

Regarding the ‘Two Cover’ narration cited above, the moron munaafiqeen are too dense in their brains corrupted by Iblees to understand the purport of the Hadith which they abortively use and misinterpret in a futile, flapdoodle attempt to bolster their nifaaq theory. All Muslims believe that Rasulullah (Sallallahu alayhi wasallam) propagated nothing other than the Qur’aan. Whatever he imparted is undoubtedly corroborated by whatever Allah Ta’ala says in the Qur’aan.

When Hadhrat Abdullah Ibn Mas’ood (Radhiyallahu anhu) mentioned the prohibition of joining hair by women, a woman asked for Qur’aanic proof. According to her this prohibition is not mentioned in the Qur’aan. Hadhrat Ibn Mas’ood (Radhiyallahu anhu) emphasized that it is in fact in the Qur’aan. Then in support of his contention he recited the Aayat: *“Hold on firmly to whatever the Rasool has brought to you, and abstain from whatever he has forbidden to you.”*

Numerous Aayaat command: *“Obey Allah and obey His Rasool.....”* What is the meaning of ‘obeying the Rasool’, and why does Allah Ta’ala in the Qur’aan Majeed equate obedience to the

Rasool to His Obedience? If every detail of Islam was confined between the Two Covers of the Qur'aan, then what is the purport of ordering obedience to the Rasool? Obedience to Allah Ta'ala would have sufficed. Only confirmed Munaafiqeen will deny the irrefutable fact that innumerable actions and statements of Rasulullah (Sallallahu alayhi wasallam) are not in the Qur'aan in explicit form. All of the teachings of our Nabi (Sallallahu alayhi wasallam) come within the scope of the Aayaat commanding obedience to the Rasool (Sallallahu alayhi wasallam).

From this perspective, every teaching of the Rasool (Sallallahu alayhi wasallam) is between the 'Two Covers'. In this regard, Rasulullah (Sallallahu alayhi wasallam) said:

"Behold! I have been given the Qur'aan and its Similarity with it. Behold! The time is near when (you will find) an obese (ugly and fat) man sitting on his couch saying: 'Make incumbent on you this Qur'aan. Whatever you find in it of halaal, accept it as halaal, and whatever you find in it of haraam, accept it as haraam.'"

Then Rasulullah (Sallallahu alayhi wasallam) added to the above: *"Verily, whatever Rasulullah*

has made haraam is like Allah has made it haraam.”

Here Rasulullah (Sallallahu alayhi wasallam) predicted about these Munaafiqeen who will deny Hadith and seek to legalize all their evil and haraam with their shaitaani stunt of denial of Hadith and proffering the stupid argument of such haraam and evil not being mentioned in the Qur’aan. But, the Qur’aan Majeed itself, commanding obedience to the Hadith states:

“Fight (wage Jihad) against those who do not believe in Allah and the Last Day, nor do they regard as haraam whatever Allah and His Rasool has made haraam... (At-Taubah, Aayat 29)

Whatever Rasulullah (Sallallahu alayhi wasallam) has made haraam has the same status as prohibitions which are directly attributed to Allah Ta’ala in the Qur’aan Majeed. The stupidity and corruption of the brains of these shaitaani deniers of Rasulullah’s statements are indeed mindboggling. They only advertise their hidden kufr with their denial of the express teachings of Rasulullah (Sallallahu alayhi wasallam).

That all the teachings, statements, tenets, etc. stated by Rasulullah (Sallallahu alayhi wasallam) are between the Two Covers of the Qur'aan, are simple for the understanding of people of Imaan. Allah's command to obey Rasulullah (Sallallahu alayhi wasallam) is more than adequate for convincing the Mu'mineen that whatever he had said is undoubtedly the Command of Allah Ta'ala. Submitting to such commands is Allah's order stated in the Qur'aan. Thus, it is unadulterated KUFR to say that Fajr does not have two raka'ts Fardh because this is not expressly stated in the Qur'aan. The same applies to the thousands of other details of the Shariah which are substantiated by the actions and statements of Rasulullah (Sallallahu alayhi wasallam).

The final nail in the coffin of the arguments of these deviated moron Munaafiqeen is the fact that they, like the Shiahs, do not believe in the Qur'aan which the Ahlus Sunnah believe to be the Word of Allah Ta'ala. If they claim to believe in the Qur'aan we believe in, then what is their daleel for claiming that this Qur'aan of the Ahlus Sunnah is in fact the Revelation of Allah Ta'ala? From whence did they acquire the notion that the

Qur'aan of the Ahlus Sunnah is the Kalaam of Allah Azza Wa Jal when they reject all Ahaadith?

The Qur'aan being *the Qur'aan* is substantiated **only** on the basis of Hadith. There is absolutely no other way for believing that our Qur'aan is the Qur'aan revealed to Rasulullah (Sallallahu alayhi wasallam), without believing in Hadith. Jibraeel (Alayhis salaam) did not come to inform these moron deviates that this Qur'aan we have today is actually the revealed Qur'aan. Furthermore, the proofs for the Qur'aan being the Qur'aan of Allah Azza Wa Jal are not based on only the statements of Rasulullah (Sallallahu alayhi wasallam). All confirmation of the authenticity of the Qur'aan are on the basis of the statements of the Sahaabah, and all such statements are known as Hadith. Thus there is absolutely no validity in the kufr drivell these juhala disgorge.

THE PHYSICAL AND SPIRITUAL RUIN OF DEVOURING HARAAM AND MUSHTABAH FOOD

Allah Ta'ala says in the Qur'aan Majeed: "O Rusul (Messengers)! Eat from what is Tayyibaat and practice Saalihaat (righteous deeds)."

Hadhrat Hasan Basri (Rahmatullah alayh), perhaps the most senior Faqeeh, Muhaddith, Mufasssir and Wali among the Taabieen, said: "A man may fast every day, spend every night in ibaadat and become as thin as a rake, but as long as he is not careful regarding what he eats, nothing of his ibaadat is accepted."

Hadhrat Hasan Basri (Rahmatullah alayh) also said: "I have met such people (Sahaabah and senior Taabieen) who had abandoned 70 avenues of halaal for fear of falling into haraam."

Hadhrat Sufyaan Thauri (Rahmatullah alayh) said that there was a time when with each Aayat of the Qur'aan he recited, seventy facts of Hikmat (Divine Wisdom) would be revealed to him. But "now, even if I recite the entire Qur'aan, not a single avenue of wisdom opens up for me." This

spiritual blockage he attributed to a cup of water given to him by a soldier. Generally, soldiers are juhala and cruel. The jahl and zulm of the soldier had a great detrimental athr (effect) on the water, hence the Roohaaniyat of Hadhrat Sufyaan was polluted with the water resulting in the blockage.

The effect of mushtabah and haraam food is disastrous for a Mu'min. It destroys all spiritual stamina. The ability to combat evil is weakened and even eliminated. The basis of Taqwa is halaal and tayyib food. A lady entrusted her young son into the care of a Shaikh. The Shaikh observed that the boy was progressing swiftly in the sphere of Taqwa. The Shaikh feared that the swift rate of spiritual progress of the lad would overwhelm and even kill him. He therefore devised a method for slowing down the child's rate of Roohaani progress. The Shaikh bought some food from a halaal restaurant. There was no doubt whatsoever in the food being halaal. It was not Mushtabah (doubtful) food.

After the boy consumed this food, his rate of progress significantly fell. This was the effect of the restaurant food. Despite it being halaal, it was not Tayyib (pure and wholesome). It lacked the ingredients for enhancing spiritualism for the

acquisition of Taqwa. Why was the restaurant food not Tayyib despite being Halaal? Fussaaq and fujjaar generally handle food prepared in public places. Their spiritual evil and their dirty hands, etc. contaminate the food, eliminating the property of tayyib.

On this issue, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) explained that food displayed openly in market places is adversely affected by the stares and glances of people, especially by the stares of the poor who cannot afford purchasing the expensive food. This has a detrimental effect on the spirituality of consumers. An evil stare or a bad stare or a stare of sorrow can exercise a detrimental spiritual effect on one's Roohaaniyat (spiritual fibre).

Once when Hadhrat Zunnun Misri (Rahmatullah alayh) was imprisoned for his outspoken Amr Bil Ma'roof Nahy Anil Munkar (Commanding virtue and prohibiting vice), an old Waliah (Saintly lady) sent some food for him. The warder of the prison brought the food with the message: 'Hadhrat be assured that I have prepared this food from absolutely halaal money which I have earned weaving cloth. Therefore do not hesitate to consume it.'

Returning the food, Hadhrat Zunnun (Rahmatullah alayh) who was among the most senior and greatest Auliya of Islam, responding to her message, said: “I know that the food is absolutely halaal. However, the container is mushtabah (doubtful), hence I am constrained to return the food.” The ‘container’ referred to the hands of the warder who was a zaalim (oppressor). The effect of his zulm was contagious and was transferred to the food.

This is the lofty concept of Halaal-Tayyib food. Hadhrat Allaamah Abdul Wahhaab Sha’raani (Rahmatullah alayh) said: “The sign of mushtabah food, is a large variety of food served.” One of the principles for the cultivation of Taqwa is reduction in food and consuming simple food.

Rasulullah (Sallallahu alayhi wasallam) said: “The kaafir eats with seven intestines while the Mu’min eats with one intestine”. The Sunnah extols frugality and little food consumption, not gluttony. Hadhrat Abdullah Bin Umar (Radhiyallahu anhu) said: “Do not consume the food of anyone besides the food of the Muttaqeen (people of taqwa). Discouraging his son from

much food, Hadhrat Luqmaan (Alayhis salaam) said: “O my son! Stay away from functions of feasting for these functions entice you to the dunya.”

Rasulullah (Sallallahu alayhi wasallam) said:

“The worse container filled by a person is the stomach. A few morsels suffice for the Son of Aadam (i.e. for a Muslim human being).....”

Obviously the gluttonous ones resemble the kuffaar who need to fill seven intestines. Once when Rasulullah (sallallahu alayhi wasallam) saw a Sahaabi burping due to having ingested much food, he (Nabi – Sallallahu alayhi wasallam) said:

“O Aba Juhaifah! Restrain yourself (when eating). Verily, those who are the most filled (by means of gluttonous consumption of food) here on earth, their hunger will be the longest on the Day of Qiyaamah.”

After this stricture, Hadhrat Abu Juhaifah (Radhiyallahu anhu) never again ate much. If he ate in the morning, he would not eat in the evening, and vice versa. The Mashaaikh say that a person who eats thrice daily is an animal.

The preponderance of diseases of a variety of incurable kinds in the community of this era is the direct consequence of filling and over-filling the stomach-container with mushtabah, haraam, junk ‘food’, and rotten CARRION certified by outfits who are in the mad pursuit of money and the like. The Mashaaikh have said: “The stomach is the headquarters of disease.”

Rasulullah (Sallallahu alayhi wasallam) said that the food of two suffices for four, and the food of four is sufficient for eight people. This is another virtue of frugality. Hadhrat Aishah (Radhiyallahu anha) says that Rasulullah (Sallallahu alayhi wasallam) never ate twice in one day until the day he passed way.

The very first hurdle which Muslims of today have to clear and surmount is to abandon their addiction of haraam food – haraam products certified by deviates. The Road to Allah Ta’ala will remain perpetually blurred and unrecognizable as long as the intellect is deranged with the filth and carrion with which people are nourishing themselves. Haraam food disturbs mental equilibrium and blocks the avenue for the acquisition of Taqwa. That is why

Allah Ta'ala emphasized so much to His Ambiya (Alayhimus salaam):

“O Rusul! Eat from the Tayyibaat and practice Saalihaat.”

SICKNESS – A PURIFIER

A man said to Rasulullah (Sallallahu alayhi wasallam):

“O Rasulullah! What is there for us when afflicted by these sicknesses?” Rasulullah (Sallallahu alayhi wasallam) said: “Purification (from sins).” Then Ubayy Bin Ka'b (Radhiyallahu anhu) said: “O Rasulullah! ‘Even if it (the sickness) is slight (a little)?”

Rasulullah (Sallallahu alayhi wasallam) said: ‘Even a thorn-prick and more than it.” Ubayy Bin Ka'b (Radhiyallahu anhu) supplicated that he should perpetually be with fever until death, without the fever preventing him from Hajj, Umrah, Jihad in the Path of Allah Azza Wa Jal and the Fardh Salaat with Jamaa't. Thereafter whoever touched him would perceive the heat of fever in his body, and this endured until he died.”

These were the Sahaabah! They did not resort to haraam medication. They did not go into

quarantine nor adopted any stupid, satanic protocols as Muslims have lapped up today from the excreta of the atheists.

BASELESS UNITY

Every unity is not praiseworthy. Only such a unity which is beneficial for the Deen is praiseworthy. Unity which is detrimental for the Deen has to be incumbently shunned.

Mentioning the praiseworthy disunity adopted by Nabi Ibraaheem (alayhis salaam), the Qur'aan Shareef says:

"Verily, for you there is a beautiful character in Ibraaheem and those with him when they said to their people: 'Most certainly, we have dissociated from you and from those objects which you worship besides Allah. We have rejected you and between us and you have become transparent hostility and hatred forever until (such time that) you believe in Allah Alone.' "

For the sake of the Haqq, Ibraaheem (alayhis salaam) and the Mu'mineen with him dissociated from the people of baatil, not caring in the least about the disunity and the consequences thereof. This act of disunity is described by the Qur'aan as

being of the beautiful character of Nabi Ibraaheem.

Criticizing evil unity – unity which negates the Haqq – the Qur'aan Majeed says:

"What! Do you search for the law of jaahiliyyah?"

"What! Do you search for honour from them (the kuffaar and the people of baatil)?"

The consequence of unity with baatil is the destruction of the Haqq. Condemning this approach, the Qur'aan says:

"And if Haqq had to follow their desires, then most surely the heaven, the earth and everything therein will be corrupted."

REVENGE

According to the Hadith, a person who himself seeks and takes revenge for a wrong perpetrated against him, is left to himself. Allah Ta'ala does not aid him.

But one who adopts Sabr and assigns his affair to Allah Ta'ala, Allah takes revenge on his behalf.

Thus, the way of acquiring Allah's aid is to adopt Sabr.

This refers to personal matters and not to Jihad against the kuffaar. When Jihad is incumbent and the means for waging Jihad are obtainable, then Sabr is not lawful. Such 'sabr' will in fact be cowardice.

WAYFARER

Rasulullah (sallallahu alayhi wasallam) said:
"Stay on earth like a wayfarer (traveller)."

Life on earth is a journey or part of a journey towards the Goal, viz. Allah Ta'ala.

When the Seeker of Allah has engendered in him the attitude stated in this Hadith, then he does not indulge in the acquisition and accumulation of unnecessary worldly provisions. Neither will he quarrel or dispute with anyone in worldly matters. The wayfarer is concerned with only reaching his destination. He does not allow unrelated issues to distract him from his goal. He takes the insults of people in stride. He remains indifferent to the inconveniences people cause

him. He is a forlorn soul, far away from home towards which he is heading.

CONSTANCY

Hakimul Ummat said:

“Constancy in even such Thikr which is devoid of spiritual pleasure, is healthy for the heart. All pleasures are tasteless in comparison to these treasures.”

SINS

Sin in abundance desensitizes the heart. The conscience is smothered and the darkness of sin is no longer discerned. (Hakimul Ummat)

MATERIAL POSSESSIONS

Hadhrat Maulana Ashraf Ali (rahmatullah alayh) gives the following very beneficial Ta'leem and Naseehat which are a wonderful prescription for both physical and spiritual life:

"Reduce all expense and material possessions. Be contented with what is necessary. Necessary things are classified into different categories.

One: Absolutely necessary. Without it work is not possible. This category is Waajib (incumbent).

Two: Without possessions of this category one is able to continue one's work, but its possession gives comfort. Without it one experiences difficulty. It is permissible to acquire such items.

Three: Nothing is dependent on items in this category. Non-possession thereof produces no difficulty or inconvenience. However, possession thereof gives one pleasure. Possession of such items is also permissible on condition one can afford them.

Four: Goods are procured for show and so that one be regarded as a person of means. It is haraam to keep such possessions."

WOMEN

From this explanation it will be understood that it is permissible for a woman to acquire beautiful garments and jewellery for her own pleasure or for pleasing her husband.

The same permissibility will extend to ornaments and trinkets as long as the intention is not to show others. If the intention for the acquisition of such items is to show others or to vie with them, then this attitude and the procurement of such possessions will be haraam.

Although females usually claim that they wear beautiful garments and adorn themselves for their husbands, such claims are generally false. The test for this is the occasions when they dress up and adorn themselves. Most women will adorn and beautify themselves when they attend gatherings or visit people. When emerging from the home to visit others they emerge dressed and adorned like queens and princesses while at home they are like scavengers, dressed most shabbily.

If their claim of dressing for their husbands has any truth, their attitude will be the opposite. At home they would maintain a beautiful appearance. Their dressing for the sake of others is pure sin. Then to crown it all, they want a new outfit for every function and gathering. Wearing the same outfit, no matter how new it may be, is considered below their dignity. This is clear proof for their riya.

The foregoing explanation applies to all kinds of possessions whether household utensils or furniture or the actual house. Remember that the acquisition of luxuries for one's comfort and pleasure is permissible provided one can afford these items, but for purposes of riya it is haraam.

KA'BAH AND SINS

Hadhrat Fudhail Bin Iyaaz (rahmatullah alayh) said:

"People emerge from the bathroom purified while some people return from the Ka'bah contaminated with sins."

Wudhu and ghusl purify the Mu'min both physically and spiritually. If a niyyat for ghusl/wudhu is made, the external act of washing even purifies one of sins. Rasulullah (sallallahu alayhi wasallam) said that the water of the wudhu cleanses the Mu'min of his sins. If a niyyat is not made, the wudhu and ghusl will suffice only for the acquisition of external or physical purification.

While people are purified in the bathroom, they deprive themselves of the great and wonderful blessings of the Ka'bah by becoming involved in sins in the Holy Places. According to the Hadith of Rasulullah (sallallahu alayhi wasallam), a person returns from the Hajj/Umrah purified of all sins. He returns as pure as he was on the day he was born. But this tremendous benefit is conditioned with obedience and ibaadat. The one

who goes to the Ka'bah and indulges in sin returns with a greater burden of sin.

The thawaab of ibaadat by the Ka'bah is multiplied 100,000 times. Similarly the evil of sin is increased 100,000 if committed in the Holy precincts. When people visiting the Ka'bah cast evil gazes on ghair mahrams while making tawaaf or while in the holy place, when they indulge in gheebat, in watching haraam television, in violating the Shariah's Laws of Purdah, when they quarrel and fight, etc., then they return from the Ka'bah, not purified of sin, but with a greater burden of sin.

PUBLIC DISGRACE

The sins committed here will be publicized on the Day of Qiyaamah. A man who has fornicated here will be disgraced on the Day of Qiyaamah when his act will be re-enacted in public view.

A man who has committed theft here, will find himself committing the theft in full view of the multitudes on the Day of Qiyaamah. No one will be able to conceal his sins there. This applies if one has died without having made taubah.

TALAAQ

Talaaq Kinaayah is divorce given in ambiguous terms. The term Talaaq, divorce or its equivalent in any other language is not used. An ambiguous statement, e.g. get out of my house; go back to your parents; you are not my wife, etc., is used.

Talaaq Kinaayah comes in effect in the following two cases.

- 1) **Niyyat:** The husband says that the intention underlying the statement was Talaaq.
- 2) **Muthaakarut Talaaq:** This means that prior to the statement being uttered, there was some talk of Talaaq, e.g. the wife said: “Give me Talaaq.”, or the husband says: “I will divorce you.”, or some other statement in which the word Talaaq or divorce is mentioned. In this case the ambiguous statement must be accepted as Talaaq by the wife even if the husband says that he had no intention to giving Talaaq.

When Talaaq Kinaayah takes place, the Nikah is immediately broken and the husband has no right of recalling his wife. Upon reconciliation, a nikah

will again have to be performed. The woman is also free to marry another man after her iddat.

Most people are ignorant of this rule. As a result they continue living in sin.

RUINING THE FAST, BODY AND SOUL

FASTING the Month of Ramadhaan is a wonderful spiritual and physical remedy. Allah Ta'ala is the Creator of the Rooh (Soul) and the physical body, and He has designed all practices of Ibaadat for the welfare and development of both the soul and the body. Although the intention underlying Fasting is only to gain Allah's Pleasure by fulfilling His Command, the Fasting comes with many health benefits.

An expert non-Muslim naturopath observed that the Islamic practice of Fasting a month is a wonderful health benefit, however, Muslims nullify the beneficial effects of the Fasting when they break their fast in the evening. They go overboard in reckless gluttony. This gluttony commences immediately at Iftaar. Instead of heeding Rasulullah's advice and command of

breaking the fast frugally, Muslims nowadays indulge in nauseating gluttony.

The gluttony begins with the commencement of the Athaan. Elaborate meals are spread out in the Musaaajid for anti-Sunnah and physically and spiritually ruinous feasting. The holy moments of Iftaar are treated as an occasion of haraam merrymaking. The fasting ones devour to the point of satiation or even more. Then generally they leave their mess on the Musjid carpets. After Maghrib Salaat, they rush home for the ‘primary’ and main meal. It boggles the mind to fathom how they manage to locate space in their bellies for the deluge of the harmful foods they ingest after Maghrib. Then after Taraaweesh, commences another round of feasting with deserts, etc.

A human being should utilize his intelligence to understand the physical and spiritual villainy perpetrated to the body and soul by such reckless gluttony unknown to even dogs and the beasts in the jungle. The inevitable consequence of this style of horrible, nauseating gluttony is the ultimate breakdown of the physical body which becomes afflicted with many diseases, and the utter ruin of the Muslim’s spiritual fibre. In the wake of this self-destruction the evil nafs

becomes bloated and remains in full control of the intelligence.

Rasulullah (Sallallahu alayhi wasallam) ordered us to make iftaar with only dates and/or water. This exhortation is for practical implementation and has been designed by Allah Ta'ala for our all-round welfare.

PREPARE FOR MAUT

Rasulullah (Sallallahu alayhi wasallam) said that *Maut* stalks us at every moment, and that *Maut* (the Angel deputed for extracting one's soul) calls his client five times daily to remind him of his arrival. While the 'client' cannot hear the Angel's call, if he is a true Mu'min, his *baatin* (*spiritual heart and spiritual ears*) hear and understand the impending reality of *Maut*.

The Mu'min by virtue of his belief and *yaqeen* in the truth of Rasulullah's statements is mentally able to understand that *Maut* is not something distant. It is moving with one as one's shadow accompanies one. It is therefore imperative to prepare for that inevitable reality of *Maut*. The Qur'aan Majeed warns us not to be deceived by the deceptions of the world.

The immediate commencement of this process is with sincere *Taubah*. Repent sincerely and pledge to Allah Ta'ala to abstain from sin and futility. Pledge to engage in His obedience and remembrance. Do not wait for regret at a time when regret and remorse will be of no avail. A person who is oblivious of *Maut* will regret much and cry much, but at the time of *Maut* no respite will be granted. That is why our Nabi (Sallallahu alayhi wasallam) instructed us:

“Increase the remembrance of the Entity which will sever all delights, i.e. Maut.”

And, our Nabi (Sallallahu alayhi wasallam) said that the most intelligent person is he/she who makes preparation for the stay in Barzakh – in that realm after death and before Qiyaamah.

PREPARE FOR OLD AGE

Preparation for the infirmity, sickness and weakness of old age when one will be rendered decrepit is the constructive application of one's youth. Allah Ta'ala has not granted us the bounty of youth, health and strength for squandering these Amaanaat in play, amusement, futility, sin and *ghaflat* (obliviousness). Youth and health are

Amaanat (Trust) about which we shall be questioned and punished for misuse.

Young age and health are the capital bestowed to us by Allah Ta'ala to use constructively so that the benefits are reaped in old age when due to infirmity and sickness one will be unable to engage in *ibaadat* in the way a young person is able. If a man squanders his youth in sin and futility, and in worldly engrossment, then during his old age he will become spiritually bankrupt. The bedridden or the infirm aged person will not be able to engage in all acts of *ibaadat*.

To ensure one is not deprived of constant accrual of *thawaab* of *ibaadat* during old and sick age, it is essential to utilize one's youth for *ibaadat* and *taa-at* (obedience), and to completely abstain from indulgence in sin and futility. If a person uses his youth and health constructively, then in old age even if he is unable to sustain his *ibaadat*, he is assured of obtaining the rewards of *ibaadat* as if he is practicing whilst in reality he may be bedridden or unable to offer much *ibaadat* due to weakness.

It is mentioned in the Hadith that when a man reaches the age of 80 years, only his virtues are

recorded, not his sins, and he continues to gain the thawaab of his Ibaadat programme which he had practiced during his young days. He will not be deprived of thawaab and the benefits of ibaadat which he is unable to perform in old age.

This good fortune is reserved for such aged persons who had devoted their youth to ibaadat and taa-at. However, those old people who had squandered their youth in sin and futility, will be bankrupt in old age. There will be no accrual of thawaab. They will not receive reward for not performing ibaadat whereas the former type of old person will continue to be rewarded for even ibaadat which he is unable to perform.

PLAY & AMUSEMENT

“The life of this world is nothing but play and amusement whilst the Abode of the Aakhirah is best for those who fear (Allah). What! Have you no intelligence (to understand this simple reality).”

(Qur’aan)

Nothing of Time on earth has been made for play and amusement. Every minute wasted here on earth will be regretted in the Aakhirah.

Deprivation in the Aakhirah of bounties due to indulgence in futility in earthly life will be viewed as a huge and unbearable punishment in that Realm. Time is a sacred creation of Allah Ta'ala. Therefore, Allah Ta'ala, in order to illustrate its sanctity and importance, takes an oath by Time. The Qur'aan mentioning this fact states:

“By The Time! (i.e. I take oath by Time)...”

While a person here on earth is unable to comprehend how deprivation (being deprived of the bounties of Jannat in the Hereafter) constitutes punishment, he will fully understand this reality in the Aakhirah. He will then lament, wail and cry much without avail. Understand well that the opportunity of health and youth is for gaining maximum reward and benefit in the Aakhirah.

Allah Ta'ala did not create us young and He did not grant us health and strength for squandering these precious assets in worldly pursuits, and worse, play, amusement, in sin and futility. These treasures are for building up one's capital for the Hereafter. Those who do not reflect and derive

lesson from the vicissitudes and trials of life are bereft of intelligence. Allah Ta'ala says to them:

“In the earth are signs for those of Yaqeen, and
Also in yourselves (in your bodies). What! Are
you bereft of intelligence.?”

BIDAH

Bid'ah (Innovation) is a crime which darkens Imaan. While the Sunnah guides towards Jannah, Bid'ah leads towards the fire. Bid'ah is the opposite of Sunnah. It displaces, changes and destroys the Sunnah of Rasulullah (sallallahu alayhi wasallam). Every practice which is given the form of ibaadat (worship), but is unsubstantiated by the Sunnah, will be Bid'ah if it interferes with any acts of the Shariah. Bid'ah destroys the noor (glitter) of Intelligence. Evil is presented in the form of worship. By means of Bid'ah, shaitaan diverts Muslims from the path of the Sunnah. It is, therefore, of utmost importance to maintain the purity of all acts of ibadaat. Those who indulge in Bid'ah dig at the foundations of the Deen because they seek to bring change in the teachings of Islam.

HASAN'S ADVICE

Once while admonishing Saeed bin Jubair (rahmatullah alayh), Hadhrat Hasan Basri (rahmatullah alayh) said:

Never do any of these three things:

- 1) Do not visit rulers even if they invite with honour and kindness.
- 2) Never be in solitude with a women be she the renowned Rabiah Basri of the time.
- 3) Never put your ears to listen to musical instruments no matter what ranks of spiritual elevation you have attained.

HUBBUD DUNYA

Maalik bin Dinaar (rahmatullah alayh) once asked Hadhrat Hasan Basri (rahmatullah alayh) "In what lies the corruption of the people?" Hadhrat Hasan replied; "In the death of the hearts" Maalik: "What is the death of the hearts?"

Hasan Basri: "Love of the world"

Hubbud dunya (Love of the world) is a most destructive spiritual ailment. Rasulullah (sallallahu alayhi wasallam) said: Hubbud dunya is the root of all evil.

All strife, anarchy and corruption on earth are the consequence of worldly love which has settled in the hearts of men. When man is smitten by hubbud dunya, then he sees only his own selfish desires. He will then ride and trample over the rights of others. He will usurp, murder, loot, plunder and commit the worst atrocity to protect his selfish and insatiable thirst and desire for material gain and comfort.

When worldly love settles into the hearts of man, he truly speaking, ceases to believe in his creator. While professing verbal faith, his heart does not acknowledge the power, wisdom and command of Allah Ta'ala. His verbal profession of faith is simply a hypocritical display of belief.

A man overwhelmed by worldly love dies an agonizing death. When he has to depart from his objects of worldly love, his soul is rudely plucked from his physical body. He dies with a million regrets, detesting the meeting with his creator whom he had turned his back on in his satanic

pursuits of phantoms conjured for him by his disease of hubbud dunya.

The mu'min should, therefore, always take stock of his hearts condition. When he finds himself reluctant to yield the rights of others, he should realize the ailment of hubbud dunya is setting into him. When he discerns in himself an inordinate desire for wealth and worldly fame, he should understand that he is suffering from the malady of hubbud dunya. When he realizes that he is not concerned about haraam and halaal, then he must understand that this condition is a sure sign of hubbud dunya.

Those who sacrifice the everlasting happiness of the Aakhirah in the quest to fulfil their worldly desires of a few days will have no share in the bliss of the hereafter. The mu'min should be alert and intelligent. He should understand that his departure from this ephemeral existence is a sure event. He should, therefore, not permit the malady of hubbud dunya to enter into his heart and destroy his spiritual well-being here and his everlasting happiness of the Aakhirah.

HUMILITY

Rasulullah (sallallahu alayhi wasallam) said: “whoever adopts tawaadhu (humility) for the sake of Allah, Allah will elevate him.”

Humility is a condition of the heart. It is not an external display of etiquette and respect. It is the condition of the heart that makes a man believe in his inferiority. He believes all others to be better than him. Someone asked Hadhrat Yusuf Asbat (rahmatullah alayh) the definition of tawaadhu. He replied:

“When you emerge from your home, then whomever you meet, you will regard him to be better than you.”

Such true humility is the opposite of takkabur (pride) and is the root of true brotherhood and unity.

RAQI SAID:

- ❖ Quadrat (Power of Allah) is manifest. The eyes of people are open (to see this power), but man’s vision and understanding are weak (hence he fails to discern and understand this power).

- ❖ Abundance of ibadaat is the sign of man's affinity with Allah Ta'ala, and so is obedience to the Sunnah of Rasulullah (sallallahu alayhi wasallam).
- ❖ On earth the weakest man is he who is fettered in nafsani desires. The strongest is he who has the power to unfetter himself from lowly desires.
- ❖ Tawakkul (trust in Allah) is to accept the decrees of Allah.
- ❖ Whatever has been decreed, will reach man without his effort.
- ❖ Undue effort and search will bring about only worry.
- ❖ I love two things in the world: The companionship of the Fuqara (The pious poor) and to honour the Auliya of Allah.

ABUSE OF TRUST

“O people of Imaan! Do no betray Allah and the Rasool nor misappropriate amaanat (the trust reposed to you) while you are aware.”

Abuse of Amaanat (Trust) has become a widespread evil among Muslims. This is among

the signs of the Approaching hour. Abuse of Amaanat does not concern only monetary affairs. Violation of promises, neglect of the huqooq of the family, relatives and friends also come within the purview of khiyanaat (abuse) of Amaanat. Dealing with people, be they strangers or acquaintances should be with scrupulous honesty and regard for the rights which the Shariah has commanded.

AN EPISODE IN THE MERCY OF ALLAH TA'ALA

The neighbour of Hazrat Hasan Basri (rahmatullah alayh) was Shamoon, a fire worshipper. Someone informed Hasan that Shamoon was on his death bed. Hadhrat Hasan went to visit Shamoon. It pained him to see his neighbours face darkened as a result of 70 years of worshipping the fire. Hadhrat Hasan said: O Shamoon fear Allah! You have spent your life worshipping the fire and had refrained from believing in Allah. Now adopt Imaan and become a Muslim, perhaps Allah will extend his mercy to you.

Shamoon: Three things had prevented me from entering the fold of Islam. One – You (Muslims) criticize the world while you die hankering after it. Two – You say that death is a reality while you make no preparations for it. Three – You claim that the vision of Allah is a reality, but you act in conflict with his pleasure.

Hasan: What you have said is the recognition of those who have understood the Truth. While Muslims act in conflict with their claims, they at least proclaim the unity of Allah. But you have destroyed your life in fire-worship. You have worshipped the fire for 70 years while I have never worshipped it. If now, both of us have to fall into the fire, it will burn us both without considering your right that you had worshipped it for 70 years. But, if my creator so desires the fire cannot harm one of my hairs. Now let us both place our hands in the fire to ascertain the weakness of the fire and the Power of Allah.

So saying, Hasan held his hand in the fire for a long while. While the fire had no effect on Hasan, a window of guidance opened up in the heart of Shamoon. He said to Hasan:

My life of 70 years has been destroyed in worshipping the fire. I am now a guest of this

world for a few moments. What scheme is there to save me?

Hasan: The scheme is for you to only embrace Islam.

Shamoon: If you issue me with a written guarantee that Allah will not punish me, I shall embrace Islam.

Immediately, Hadhrat Hasan wrote out such a document and handed it to shamoon. Shamoon said that it will be best if the leading authorities of Basra also endorse the guarantee. Such endorsement was obtained by Hadhrat Hasan.

Taking the document, Shamoon profusely shed tears, regretting his past sins and embraced Islam. He made the following wasiyat to Hasan: After ghusal is given to my body, lower me into the grave with your own hands and place the document in my hand so that I have proof.

After Shamoon's death, his bequest was fulfilled. After Shamoon's burial, Hadhrat Hasan was overwhelmed with by concern and worry. He thought: How can I, drowned in sin, ever save another man drowned in sin. When I do not have

power in whatever I own, how could I give a guarantee in the dominion of Allah?

Lost in this worry, Hasan fell asleep. In a dream he saw Shamooun in the best of states wondering happily in Jannat clothed in the garments of luxury of paradise.

Hasan enquired: O Shamooun! Is all well with you?

Shamooun: I am in exactly the state you are observing me. I cannot explain the wonderful mercies of Allah which have been bestowed to me. You are now released of your responsibility. Here take your guarantee. I no longer have need of it.

When Hasans eyes opened, he discovered the written document in his hand. He reflected:

“O Allah! All your acts are with wisdom. Purely by virtue of your grace and kindness have you forgiven on the basis of one kalimah a man who had wasted 70 years in worshipping the fire. You have made him attain your proximity. How is it then ever possible for you to deprive a Mu'min who has spent seventy years worshipping you?

The lesson of Allah's all-embracing and vast Rahmat (Mercy) is understood from this episode. A man who had not a single good deed to his name is forgiven and accepted by Allah Ta'ala solely on account of his belief in the Truth of Islamic Tauhid. Allah's grace and mercy will then apply to a greater extent to a Muslim who spends a lifetime in ibaadat, albeit sinning and falling now and again. Allah's punishment is only for the rebellious transgressors – those who are bent on kufr.

SULOOK

Let it be known that when the saalik adopts sulook (the spiritual journey of attaining Allah's proximity) for the sake of Allah's love, involving himself in Ibaadat, Salaat, Saum, Tahaarat etc. searching for Qurb-e-Illahi he journeys in the state known as jazbah Khafi or Ser Ilaahi (Journey towards Allah). This is the inaugural stage of sulook. Without this jazbah (enthusiasm) it is not possible to travel the path of sulook. This state is conveyed by Allah's statement **"They, the mu'mineen, love Allah."**

As a result of their love for Allah, they travel towards him by way of obedience to him and the

sunnah of his of Rasulullah (sallallahu alayhi wasallam). Therefore, it is not possible to achieve closeness to Allah without strict adherence to the Shariah and adoption of the Sunnah of Rasulullah (sallallahu alayhi wasallam) in all details and aspects.

If the Saalik remains constant in his progress in this inaugural stage of the journey towards Allah, He (Allah) will then unravel the mysteries of his love. The saalik then becomes Waasil (ie. He reaches his goal, viz Allah Ta'ala). This state of attainment of divine proximity is termed Jazbah Jali. This is the state which is stated in the Qur'aanic verse: "He (Allah) Loves them."

It is absolutely impossible to attain this elevated rank of Jazbah Jali without obedience and adherence to the Shariah. Hence, the Qur'aan commands Rasulullah (sallallahu alayhi wasallam) to say: **'Say (O Muhammad) If you love Allah, then obey me (Muhammad) and Allah will love you.'**

It is essential that the true searcher of Allah remains constant in his Ibaadat and Thikr and in his abstention from sin, doubtful and futile things. His duty is to remain steadfast in his service to

his master and creator. Allah Ta'ala will then imbue his heart with spiritual light. The obligation of the servant is to serve his creator lifelong even if he discerns any spiritual benefits here or not. The rewards and state of divine appreciation for his obedience will become manifest in the hereafter. The servant should never tire nor expect immediate worldly results for his constancy in Ibaadat.

HIJRAT

The renowned Saint, Hadhrat Suhail Tastari (rahmatullah alayh) said: Hijrat (migration) will remain obligatory until the day of Qiyaamah, i.e. migration from ignorance to knowledge (of the Deen) from ghaflat (neglect/carelessness) to Thikr, from sin to obedience and from sin to Taubah.

WUDHU AND THE SOUL

In his spiritual sojourn towards the attainment of Qurb-e-Illahi (Divine proximity), it is essential that the Saalik remains ever diligent against his nafs and shaitaan. He should inculcate this diligence by perpetually remaining in the state of wudhu. Rasulullah (sallallahu alayhi wasallam)

said: “Wudhu is the weapon of the Mumin”. It therefore does not behove the saalik in the spiritual path to go unarmed in the fight against shaaitaan and the nafs. Commanding diligence, Rasulullah (sallallahu alayhi wasallam) said **“Be steadfast and firm in goodness and piety. Be not indolent. Know that the best of your righteous deeds is salaah and it is only a true Muslim who guards his wudhu.”**

There are many benefits in the practice of being constantly with wudhu. The saalik remains under the special mercy and protection of Allah Ta’ala. He is saved from calamities and the nafs and shaitaan do not quickly over-power him.

Therefore, remain constantly in the state of wudhu, especially when retiring to bed a night so that the baatini purity is acquired by virtue of this zaahiri act of ibaadat. A man who fails or is neglectful in maintaining the zaahiri purity of his body in terms of the Sharia, will not adept for Tareeqat (path of spiritual upliftment) because the zaahiri is in fact the reflection of what takes place in the baatin.

By constantly maintaining Taharaat, divine anwaar will reflect from him. This reflection will

be impressed on his mind. His spiritual eyes will perceive such anwaar. Further, the act of remaining permanently with wudhu is an act of mujahadah against the nafs. It is detestable to the nafs. By imposing this state of Taharaat on the nafs, it learns to submit. Its darkness and rebellion decreases and the heart becomes more conductive for Thikrullah.

About the people who maintain external (bodily) purity, the Qur'aan Majeed says: "Verily, Allah loves those who purify themselves". This verse in the first instance is a reference to the people of Musjid Quba. These believers were in the habit of purifying themselves with water after answering the call of nature.

WHEN EATING

The following two acts are important requirements of the sunnah etiquette of eating:

1. People should first be seated, then the food should be ushered in. It is improper and disrespectful to Allah's nimat and in conflict with the Sunnah to first lay the table cloth (dastarkhan) spreading the food and only thereafter sitting down to eat. Man is the slave of Allah Ta'ala. The food

is the royal bounty provided by the Benign Master and Creator. It does not behove the slave to allow the royal gift to lay idly waiting for him. On the contrary he should humbly sit on the floor at the table cloth (dastarkhan) waiting patiently for the arrival of Allah's bounty.

2. The people who have participated in the meal should not rise and leave the food unattended after having consumed the bounty of Allah Ta'ala. The people should remain seated until all of the food has been removed. If occasionally it becomes necessary for some people to leave, some others should remain until all the food has been removed. It is highly disrespectful to leave the food unattended after having participated of it. This action smacks of ingratitude to Allah Ta'ala. This does not behove a slave.

HALAAL FOOD

➤ Hadhrat Aishah (radhiyallahu anha) said:
“You are careless in observing the noblest of Ibaadat (worship), viz., abstention from haraam.”

- Hadhrat Ibraahim Bin Adham (rahmatullah alayhi) said:
“Whatever lofty spiritual rank obtained was by virtue of exercising care in what went into the stomach.”
- Hadhrat Yahyaa Bin Ma-aaz (rahmatullah alayhi) said:
“Obedience is a treasure of Allah. The key to this treasure is dua and the teeth in this key are halaal morsels.”
- Hadhrat Sahl Tastari (rahmatullah alayhi) said:
“He who consumes haraam finds his bodily organs lapsing into disobedience and he who partakes of halaal will find his body in obedience, and inclining towards righteousness.”

ANECDOTE

Hadhrat Abul Hasan Damashqi (rahmatullah alayhi) narrates: “I saw in a dream Mansoor Ibn Ammaar. I asked: What treatment did Allah Ta’ala mete out to you?”

Ammaar said: “Allah Ta’ala said: “O Mansoor Ibn Ammaar! You were the one who gave people lessons in piety and exhorted them towards the Aakhirah?”

I replied: “O my Allah! This I did. But in every gathering I firstly recited Your praise and the praise of Your Nabi. Only thereafter would I commence with Naseehat.” Allah Ta’ala said: “You have spoken the truth. Prepare for him a throne so that he gives discourses in the heavens among the Malaaikeh on the subject of My Holiness just as he was doing on earth among My servants.”

FASTING RULES

1. If dust or smoke goes down the throat of their own accord, the fast will not break.
2. Eating and drinking forgetfully will not break the fast.
3. The application of surmah to the eyes will not break the fast.
4. At the time of gargling the mouth, some water slipped down the throat while one was conscious of being in the state of fasting. This will break the fast.

5. Vomiting will not break the fast. However, if the vomiting was deliberately induced and a mouthful is vomited, the fast will break.
6. Oil poured into the ear will break the fast.
7. If blood from a bleeding mouth is swallowed, the fast will break. However, if the quantity of blood is less than the saliva, the fast will not break.
8. If something was merely tasted without swallowing it, the fast will not break. However, to do so unnecessarily is *Makrooh* and sinful.
9. If the fast of Ramadhaan was accidentally nullified, then too, it will be *Waqjib* to remain as a fasting person throughout the day. Accidental breaking of the fast does not render eating and drinking permissible. *Qadhaa* of the fast will have to be kept.
10. Breast-feeding a baby does not break the fast.
11. Applying eye drops into the eyes does not break the fast.
12. Taking an injection does not break the fast.

13. The introduction of a liquid form of medicine into the private organs – male and female – breaks the fast.
14. Inhaling snuff will break the fast.
15. *Inzaal* (the emission of semen – *mani*) as a result of a man's kissing and caressing his wife, but without indulgence in sexual intercourse, breaks the fast. Such caressing during the fasting period is not permissible.
16. *Inzaal* during sleep, during the fasting period (i.e. daytime), does not break the fast.
17. Inhaling of smelling salts breaks the fast.
18. A fast ended under the mistaken notion of the sun having set, has to be repeated (*qadhaa* is to be made).

IFTAR

Iftar is the act of ending the fast at sunset.

- It is *Mustahab* (preferable and meritorious) to make *Iftar* immediately once the sun has set.

- It is preferable to make *Iftar* with dates. If dates are not available, then with water.
- It is *Makrooh* (detestable and sinful) to make *Iftar* when in doubt regarding sunset. On overcast days, *Iftar* should be delayed until there is absolute certainty that the sun has set.
- *Iftar* made even a minute before sunset invalidates the fast and *qadha* will have to be made.
- The time of *Iftar* is very auspicious. Dua is readily accepted at this time.

QADHA

The validity of *qadha* fast requires that the *niyyat* be made during the night time, i.e. before *Subh Saadiq*. If the *niyyat* is made after *Subh Saadiq*, the *qadha* will not be valid and the fast will become a *Nafl* one.

AMBORMAL TIME

In abnormal time zones where the sun either does not set or rise for long periods, the times of the

nearest normal region should be taken for the beginning and ending of Saum.

PREGNANCY

When a pregnant woman has a genuine fear for either her own life or the life of the child she is bearing, it will be permissible for her to refrain from fasting. She will have to make *qadha* of the days missed.

Should genuine fear constrain her to break her fast during the day, the penalty of *kaffaarah* will not apply to her. She is liable for only *qadha*.

The fasts which she thus misses cannot be compensated by the payment of *Fidyah* as long as she has the physical ability to make *qadha*.

Genuine fear in this context will mean a fear supported by either previous experience or the advice of a pious Muslim physician. The word of a *kaafir* doctor or a *faasiq* Muslim doctor is not admissible and cannot be accepted as valid grounds for abstention from the Ramadhaan *saum*.

TARAAWEEH

It is Sunnatul Muakkadah to recite the entire Qur'aan Shareef in Taraaweesh Salaat. If a suitable Haafiz is not available, any parts of the Qur'aan Majeed may be recited. Generally, the short Surahs are recited when a Haafiz is not available.

If the Haafiz happens to be a *faasiq*, e.g. he shaves or cuts his beard, or he dresses in western attire, or he is careless about his daily Jamaat Salaat, etc., then such a Haafiz should not be appointed as the Imaam for the Taraaweesh Salaat. It is better to recite from Surah Alam Tara than to have a *faasiq* leading the Taraaweesh Salaat. It is not permissible to appoint a *faasiq* as an Imaam.

ORPHANS

Rasulullah (sallallahu alayhi wasallam) said:

- “Whoever takes upon him the responsibility of maintaining an orphan child, in Jannat he will be so close to me (Rasulullah – sallallahu alayhi wasallam – then indicated with his forefinger and middle finger, leaving a slight gap between

them.).” In other words, the one who provides maintenance for an orphan child will be very close to Rasulullah (sallallahu alayhi wasallam) in Jannat.

- “Whoever places his hand (with affection) on the head of an orphan child, for the sake of only Allah Ta’ala, good deeds equal in number to the hairs under his hand will be recorded in his Book of Deeds.”

EVERYTHING HAS ITS ATHR

Everything, animate or inanimate, exercises an *athr* (*impression / influence*). Rasulullah (Sallallahu alayhi wasallam) said: “*Do not allow hamaqaa’ (ignorant women) to breast feed (your infants), for verily milk is contagious.*”

The effect is both physical and spiritual. In this Hadith, Rasulullah (Sallallahu alayhi wasallam) relates the contagiousness to *hamaaqah* (*being stupid / imbecile / foolish*). The primary consequence of the *hamaaqah* of the woman will be the effect of *hamaaqah* in the child she breast feeds, and this is not a physical disease.

Thus the contagiousness mentioned in this Hadith refers to a spiritual/intellectual malady even if the woman is physically healthy.

Rasulullah (Sallallahu alayhi wasallam) had also forbidden sitting on the skins of wild animals regardless of such skins being pure and permissible for use after they have been treated for the expulsion of all moisture.

Almost every Nabi prior to the publication of his *Nubuwwat (Prophet hood)* was made a shepherd by Allah Ta'ala, never a camel-herd or a cattle-herd. The reason for the profession of being a shepherd, is that humility is a natural attribute of sheep which is lacking in camels and cattle. Association with goats and sheep exercises the effect of humility in human beings.

From these examples, the detrimental and harmful physical, moral and spiritual effects of blood transfusion and organ transplants should be quite understandable.

1 in 10 transplant patients inherit the personalities of their organ donors

Leading scientist claims consciousness lives on after death

By Rachel Ellis, London

The transplant was a success. Then the donor came to take it back.

That was the premise of the 1991 film *Body Parts*, in which Jeff Fahey plays a man who loses his arm in a car accident. The arm of an executed death row inmate is grafted on in its place. The only problem is Fahey soon discovers that the arm is possessed by a force he cannot control.

A leading scientist claims he has proof that patients who undergo major organ transplants can inherit the personalities of their donors.

Gary Schwartz, a professor of psychology at the University of Arizona, says he has details of 70 cases where this controversial phenomenon has occurred. And he claims that it affects at least 10% of people who have a heart, lung, kidney or liver transplant. *(This is according to the findings*

of the limited testing of the scientist. From the Ahaadith it is clear that such ‘inheritance’ is an almost certainty. – Editor)

The theory that personality and character traits can be transferred via an organ transplant has existed for some time, but most scientists have ridiculed the notion. *(This theory has been confirmed by Rasulullah –sallallahu alayhi wasallam – more than fourteen centuries ago. The ridiculers are morons in whose brains Allah Ta’ala has cast rijs –filth- which has disturbed their thinking process. – Editor)*

Schwartz now claims to have evidence that in the most extreme cases patients adopt a donor’s taste in food, take up the same interests and pastimes, and even develop talents that the donor possessed. *(In the same way patients adopt the fisq, fujoor and kufr of the ‘donors’ of the organs and the blood. – Editor)*

In one case, a woman who had been health-conscious and calm began craving fast food and became aggressive, just like the biker whose heart and lungs she received.

In another, a seven-year-old girl had nightmares about being killed after being given the heart of a girl who had been murdered.

Schwartz will present his findings at a holistic living conference in London next weekend, titled Icons of the Field. Critics put such events down to chance, the trauma of the surgery or the side-effects of the drugs that transplant patients have to take. *(The critics are morons influenced by the devil. – Editor)*

But Schwartz, who is also a professor of medicine, neurology, psychiatry and surgery and has published more than 400 scientific papers, said that all transplant patients should be warned that there is a chance they will inherit the personality of a donor. *(Most certainly they will. It is not merely a 'chance'. – Editor)*

‘It is a big ethical question, but I believe transplant patients should be told there is a possibility that they will take on a donor’s characteristics. Then they can have a choice.

“They can decide what is important: being active and being with their family, but with the

chance that they might take on some traits of the donor that they might not like.” he said.

Our research shows that about ten per cent of patients will inherit some of a donor’s characteristics. It could even be higher, because most patients are afraid to share their experiences,” Schwartz said.

“I don’t want to frighten people, but to make it more acceptable for them to share what is happening to them. If this is a real phenomenon, we shouldn’t ignore it and it requires further scientific study.”

Schwartz’s claims are based on the theory that all major organs develop a certain amount of memory. In a transplant, this memory can be transferred-from one person to another. (*What he describes as ‘memory’ is in fact ahr which is inherent in all things. – Editor*)

He explained: “When the organ is placed in the recipient, the information and energy stored in the organ is passed on to the recipient. The stories we have uncovered are compelling and completely consistent with this systematic memory hypothesis.”

Since starting his research in the '80s, Schwartz has attracted widespread criticism from the medical establishment. In one startling experiment, he claimed to prove that consciousness lives on after we die. *(The kuffaar medical establishment is fundamentally atheist and satanic, hence the criticism. Their brains are polluted with satanism. – Editor)*

IBN MAS'OOD'S NASEEHAT

Hadhrat Abdullah Ibn Masood (Radhiyallahu anhu) said in one of his Khutbahs:

“The most beautiful way is the Sunnah of Muhammad (Sallallahu alayhi wasallam). The noblest talk is Thikrullah. The best acts are those which have been made incumbent. The most beautiful guidance is the guidance of the Ambiya.

The noblest death is the death of the Shuhada (Martyrs). The worst of deviation is deviation after (having attained) guidance.

The best guidance is that which is followed. The worst blindness is the blindness of the heart.

The little which suffices is better than the abundance which diverts (the mind from Allah Ta'ala)....

The worst of excuses is at the time of Maut. The worst of regrets is the regret on the Day of Qiyaamah.

The best inspiration in the heart is Yaqeen. Doubt is from kufr.... Poetry is from the musical instruments of Iblees. Liquor is a conglomeration of sin. Women are the traps of shaitaan. Youth is a branch from insanity. The vilest earning is riba. The worst food is the food (frauded) from orphans.

A fortunate one is he who derives lesson from others. An evil person is he who was decreed evil in the stomach of his mother.”

LOVE FOR FAME

“If the desire underlying any Deeni, Ilmi or political activity is aggrandizement and to gain accolades, then in reality it is spawned by deficiency of Ikhlaas or the lack of Ikhlaas (sincerity), and by vanity and show (riya). This disease has developed even among those who are

engaging in valid (Deeni) services. This in fact is shirk khafi. By Allah Ta'ala, only deeds based on Ikhlâas are acceptable, and on this basis the deeds improve and progress. This is the criterion for the acceptance of all a'maal by Allah Ta'ala. The media, jalsahs (functions), processions and touring are generally cogs in this machinery.” (Hadhrat Maulana Yusuf Binnuri)

RENTAL INCOME FROM HARAAM

Please comment on the fatwa given by a Mufti. Is his fatwa correct?

Question

Who is acceptable to have as a tenant? There is a building for sale. The building is made up of a few shops. There are some general retailers which I have no issue with. There is a bottle store on site which I know is not acceptable and the agent has advised me that he can request the terms of the sale be that this store moves out.

There is also an undertaker as a tenant as well as a company providing financial services which include interest. Please advise if we can have the above as tenants.

Please also advise which businesses we can strictly not have as tenants.

Answer

A Muslim should always be conscious of halal income and distance himself as much as possible from alcohol, interest and other non-Shari’ah compliant sources of income. Ideally, we advise against having a bottle store or bank or (a company dealing with interest) as tenants. However in view of the practical difficulties of Muslim minorities in non-Muslim countries, our Akabireen have issued the fatwa on the opinion of Imam Abu Hanifah (Rahmatullah Alayhi) permitting leasing out one’s property to a bottle store and a bank.

However leasing out to an avenue that is completely immoral, for example a casino, is prohibited. *(End of the fatwa)*

OUR COMMENT

We are in disagreement with the fatwa. While the mufti totally prohibits letting premises for a casino which he brands ‘completely immoral’, he fails to understand that interest and liquor are also

‘completely immoral’. In fact, both these evils are worse than a casino. Rasulullah (Sallallahu alayhi wasallam) said that riba is worse than a conglomeration of 70 major sins, the lightest of which is like fornicating with one’s own mother.

In the Qur’aan Majeed, despite shirk being an unforgiveable sin, the only sin against which Allah Ta’ala declares war is Riba. We fail to understand by what stretch of Imaani logic does the mufti sahib believe that riba and liquor are not ‘completely immoral’.

He has sought support for his convoluted permissibility by citing the Akaabir’s view which he claims is based on Imaam Abu Hanifah’s opinion. If he is a staunch follower of Imaam Abu Hanifah (Rahmatullah alayh), then what is the view of this illustrious Imaam regarding letting premises for a casino? On the basis of what the mufti has claimed, there is no daleel for excluding a casino from the same view of Imaam Abu Hanifah (Rahmatullah alayh).

The very same logic which Imaam Abu Hanifah (Rahmatullah alayh) has employed for his opinion on the issue of letting premises for

liquor applies to a casino as well. On what grounds has the mufti sahib differentiated?

The argument of living in a non-Muslim country is trash. This does not halaalize such haraam deeds from which abstention is fully within one's volitional power. There is no compulsion to hire premises for any haraam activity. Regardless of what the Akaabireen have said, the Qur'aan Majeed castigates following the views of the Ulama if these are in conflict with His commands. Thus, the Qur'aan, reprimanding Bani Israaeel for their nafsani acceptance of the fatwas of their ulama, says: "They take their ulama and their buzrugs as gods besides Allah, and even Isaa, the son of Maryam."

The Qur'aan Majeed commands: "Do not aid one another in sin and transgression." For practical life, this command is adequate. There is no need for the acquisition of any fatwa to override the Qur'aanic prohibition of I'aanat alal ma'siyat (aiding sin). The attitude of fishing for fatwas to override the Qur'aan and Hadith for the sake of the nafs and wealth is a satanic despicability, the consequences of which will not be escaped in Qiyaamah.

The person who desires to purchase the property, in all probability is a multi-millionaire. There is no need for him to seek more wealth by venturing into haraam avenues. It is the bounden obligation of the mufti to advise the questioner of the importance of Tawakkul on Allaah Ta'ala. The mufti has the duty of informing the mustafti that Rizq is sealed and the one of greed will be deprived as mentioned by Rasulullah (Sallallahu alayhi wasallam). Therefore, it is futile to mutilate the ahkaam with weird interpretations, Ulama obscurities and with the errors of seniors to appease the nafsani desires of people. The mufti should not acquit himself as if he is a secular lawyer. But the problem nowadays is that the focus of the muftis is on the dunya because they had acquired Deeni Ilm for the sake of the dunya, not for Allah's Pleasure and not for the Maqaasid of the Aakhirah. This is one of the signs of Qiyaamah.

Citing pages of Fiqhi texts to portray erudition is laughable and stupid. It is devoid of benefit. The jaahil questioner cannot find the way to Allah Ta'ala in the maze of technicalities which is meant for students in the Madrasah. Authenticity for a corrupt view and answer is not

gained by pages of Fiqhi Ibaarat designed to browbeat the juhala.

There will always be conflicts in this dunya between our worldly / nafsani demands and the demands of the Shariah. The Mu'min in such cases should act according to Rasulullah's command: "Seek a fatwa from your heart." There is no need to resort to technicalities for extravagating permissibility for a few extra rands.

Furthermore, assigning the opinion of Imaam Abu Hanifah (Rahmatullah alayh) to the academic realm, we say that the Fatwa of all Math-habs is on the opinion and ruling of Imaam Abu Yusuf (Rahmatullah alayh) and Imaam Muhammad (Rahmatullah alayh). If and when Allah Ta'ala grants us the taufeeq, the opinion of Imaam Abu Hanifah shall be discussed in some detail. But we need to say at this juncture that it is satanically stupid and deceptive to cite an opinion of Imaam Abu Hanifah (Rahmatullah alayh) in such a manner as to convey the satanic idea that Imaam A'zam (Rahmatullah alayh) condoned haraam, and that he exercised extreme latitude in Shar'i matters. The mufti sahib rendered a great disservice to Imaam A'zam (Rahmatullah alayh) by opening the avenue for

Haraam in the name of Imaam Abu Hanifah (Rahmatullah alayh) who was the paragon of Taqwa and Uloom, both zaahiri and baatini.

CURRYING FAVOUR

“The effort is to please everyone. No one should be displeased. The root for this fitnah is hubb-e-jah (love for name and fame).” – Hadhrat Maulana Yusuf Binnuri

In the endeavour to please all and sundry, the *Haqq* is either concealed or presented in a mutilated form so as to appease the palates of the fussaaq, fujjaar and kuffaar. It is an attitude of bootlicking. This disease is gnawing at the hearts and brains of most molvis and sheikhs of this age.

BECOME THE MOST PIOUS

Hadhrat Abdullah Ibn Mas’ood (Radhiyallahu anhu) said: “Be contented with whatever Allah has apportioned for you, then you will be the wealthiest of people. Abstain from the prohibitions (haraam acts), then you will become the most pious of people. Fulfill whatever has been imposed on you (by the Shariah), then you

will become the greatest worshipper among people.

STYLES OF SHIRK

In their mad stupor of emulating kuffaar styles, Muslims have adopted such items of western attire which are symbolic of kufr and shirk. While men have adopted the neck-tie which symbolizes the crucifix, women have adopted wedding dresses which are in fact the religious garb of the Christians. Such dress symbolizes a considerable amount of kufr and shirk. Regarding the wedding dress, Encyclopaedia Britannica states:

“Liturgical vestments have developed in a variety of fashions, some of which have become very ornate. The liturgical vestments all have symbolic meanings. In the Orthodox Church, the liturgical vestments symbolize the wedding garments that enable the liturgists to share in the heavenly wedding feast, the Eucharist. The epitrachelion, which is worn around the neck and corresponds to the Roman stole, represents the flowing downward of the Holy Spirit.”

Liturgical vestments mean the religious garments of the Eastern Christian Church.

Eucharist is the chief sacrament and central act of worship of Christian churches. It is also known as Holy Communion, the Lord's Supper and the Mass.

There can be no doubt in the prohibition of donning these kuffaar garments of kufr and shirk connotations.

PARENTS

Disobedience to parents is a sin of such gravity that Allah Ta'ala couples it with shirk. In several places of the Qur'aan Shareef, kindness to parents is coupled along with the warning against shirk. It is for this reason that sometimes disobedience prevents the dying Muslim from reciting the Kalimah.

A man who hurts the heart of his mother, bringing grief and sadness to her is in danger of dying a death of kufr or akin to kufr. At the last minute he can become precluded from the recitation of Kalimah Shahaadat.

There are many men who abandon their mothers because of pressure by their wives. They bring grief to their mothers by severing ties with her at

the wife's insistence. Such conduct is most vile, cowardly and evil for a man. He should understand that his mother bore him in travail and gave birth to him in travail. She underwent untold hardships to rear him. Yet, when he attains manhood, he abandons her for the sake of a callous wife. It is haraam for a man to act so cowardly. In saddening his mother, he courts the Wrath and Curse of Allah Ta'ala.

THE MUSJID

In some places the Musaajid have become places for advertising the wares of traders. The Musjid premises are flooded with advertising material – pamphlets and posters. Some of these posters even portray pictures of people. Such haraam pamphlets are audaciously left in the Musjid. This is gross misuse of the holy House of Allah. It is violation of the sanctity of the Musjid.

The Musjid is not a place to advertise one's business. It is the responsibility of the trustees of the Musjid to ensure that the Musjid premises is not misused for advertising. The Musjid, including the wudhu khaanah, should be respected and honoured. Many people feel free to

raise their voices in the wudhu khaanah causing inconvenience to the musallis in the Musjid.

The Musjid as well as the wudhu khaanah are not places for worldly activities. All day long we spend in the pursuit of mundane activities. At least come to the Musjid to acquire Allah's Pleasure. Observe the respect of the Musjid and desist from all such acts which countenance the Wrath of Allah Ta'ala.

SLIPPING

Once the renowned Saint, Hadhrat Hasan Basri (rahmatullah alayhi) seeing an intoxicated man walking in the mud, said:

“Be careful! Look where you are walking. You may slip.”

The intoxicated man turned around and said: “O Imaam! You be careful that you do not slip. If I slip, there is nothing to worry about. I am mad and drunk. It is easy for me to wash myself, but if you slip, it is no simple matter. Therefore, you beware of slipping.”

In this retort of the drunken man was a lesson for Hadhrat Hasan to whom this naseehat had a great appeal.

MASCULINIZED FEMALES

“And remain glued to your homes, and do not make a display of yourselves like the exhibition of the times of Jahiliyyah (ignorance).” Qur’aan

There is no gainsaying that the Qur’aan prohibits the emergence of females from their homes. The Qur’aan and the Sunnah of Rasulullah (sallallahu alayhi wasallam) unequivocally condemn women who seek the streets and scheme to compete with men in gross violation of Qur’aanic commands. Only one who has no true Imaan will have the audacity to deny the Qur’aanic assertion of man’s superiority over woman and his role as the maintainer of woman. The Qur’aan Majeed states categorically:

“And for men there is a rank above women.”

Women who have some Imaani values left in their hearts should not allow themselves to be ensnared into the evil traps of the modernist prostitutes who clamour for equality between the sexes under guise of Islam. These libertine

women, egged on by equally libertine men with deranged mental faculties, belonging to a variety of kufr orientated organizations are hell-bent in their satanic conspiracy to scuttle not only Hijaab, but Islam itself. They are not Mu'mineen. They are shayaateen in human bodies. About them, Rasulullah (sallallahu alayhi wasallam) said that they are people with the "hearts of woles". The destruction of Islam is their aim.

ASSOCIATION OF KUFFAAR

The type of shaitaani activities which they enact in the name of Islam and the unity of Muslims makes it abundantly clear that they are the bed-fellows and the bed-girls of kuffaar political bodies which these spineless claimants of Islam are wooing at the cost of their Imaan. To them association with kufr and the perpetration of fisq and fujoor are noble ends to pursue. When transgression of Allah's Law is wantonly perpetrated without shame and compunction, then the mind becomes demented. Kufr and vice then appear to be attractive while Imaan and its demands of virtue and purity seem to be retrogression. As such these evil proponents of kufr in the name of Islam abhor all Islamic institutions.

WOMEN'S ORGANIZATIONS

Women's organizations and forums – women's activities beyond the home precincts – women's participation in the political gatherings and activities of kuffaar – women's conferences and seminars are all the machinations of Iblees himself. All such so-called Muslim females who participate in the vile and noxious activities organized by these half male women, devoid of natural modesty and beauty, are the implements of Shaitaan.

According to Rasulullah (sallallahu alayhi wasallam), on the occasion of Shaitaan's expulsion from the heavens, he (Shaitaan) requested respite until the Day of Qiyaamah as well as some implements which would aid him in his trade of deviation, vice and kufr. Allah Ta'ala granted his request and awarded him two implements which overwhelmed Shaitaan with joy. These two tools were women and music. On being granted these two tools, Shaitaan expressed his profound happiness and 'gratitude'. He felt confident that with these implements in hand, he will conquer mankind.

SHAITAAN AND WOMEN

It is manifest that the women who have been awarded to Shaitaan to act as his implements of vice are not the great, illustrious, noble, pious and modest women of Islam. About women of modesty and piety, Rasulullah (sallallahu alayhi wasallam) said:

“The most valuable treasure on earth is a pious woman.”

The Hadith clearly does not refer to the satanic women who have cast aside Shar’i Hijaab and who have sold their modesty and chastity to kufr and Satanism which they are peddling from the platforms of their women’s organizations. These women who behave like men and whose faces and voices have become contorted on account of the garb (wrath) and la’nat (curse) of Allah Ta’ala, call on the females of the Ummah to join them in their evil deeds to mislead innocent and ignorant Muslim women into trading their Allah given purity and obedience for kufr, shirk, prostitution, vice and immorality.

The manlike woman shouting like an animal from the stage and from her platform in the women’s organization is truly depraved. She lacks in all the essential qualities of virtue and modesty which

Allah Ta'ala bestows to women of natural piety. Muslim females must beware of falling into the dreadful traps which these male-like women have laid with the connivance of immoral men who have no Imaan in their heart, yet they vociferously proclaim their aim to be of service to the Ummah. They are in fact servants of Iblees. They reek of kufr and immorality. Their evil is no longer a secret. Their kufr is no longer hidden.

While the virtuous and modest woman is a fortress of piety and a bastion of protection for man, the satanic woman who is in the forefront of these vile women's organizations is the number one agent and aid of Iblees.

UNITY?

The mistresses of Shaitaan attempt to deviate innocent Muslim women from the path of Righteousness by means of slogans of unity. Shaitaan has befogged their minds. How ever can evil women bring about unity in the Ummah when Allah Ta'ala explicitly negates even Rasulullah's ability to create unity in the Ummah? In this regards, the Qur'aan Majeed declares:

“It is He (Allah) Who has aided you (O Muhammad!) with His aid and with the

Mu'mineen. And, He has created love among their (the Sahaabahs') hearts. If you (O Muhammad!) had to spend whatever (wealth) there is in the earth, never would you have been able to instil love among their hearts (for one another). But, Allah creates love among them. Verily, He is the Most Powerful and Wise."
(Qur'aan)

These stupid, silly satanic women's organizations headed by he-women robbed of haya and denuded of natural femininity cannot forge unity in the Ummah. They are silly in their heads by thinking that they know the meaning of Unity. Unity stems from humility and without strict obedience to the Shariah, there can be no humility, hence no unity. All their silly conferences, seminars conventions and what not, will never be able to even remind anyone that he or she is a Muslim, leave alone the question of forging unity. The despicable platforms of kufr and fujoor from which these unnatural so-called ladies croak and rant like rabid dogs can never constitute a forum for any Islamic activity. They propagate satanic concepts which are in diametric conflict with the Qur'aan and Sunnah. Everything that they gorge out is the antithesis of Islam and its teachings.

THE RIGHTEOUS

The Qur'aan Majeed commands:

“Be with the Saadiqeen (the uprighteous servants of Allah).”

In violation of the Qur'aanic command, so-called Muslim women who have abandoned Islam, are advocating association with kuffaar and atheists. While the Qur'aan commands:

“O Believers! Do not take anyone besides yourselves as a confidant...”, these miserable masculinized women shamelessly encourage Muslim women to mingle and woo atheists and the enemies of Islam.

The call of these defeminized creatures peddling the equality of sexes slogan is so vile in the extreme that we are sure that the weakest Muslim lady whose Imaan is at a very low ebb, will also discern and detect the stains in this satanic propagation which seeks to undo every teaching of Islam. Be on your guard against these tools and traps of Shaitaan. Association with them is at the peril of your Imaan.

HOLY ROLE

Allah Ta'ala has created women for a sacred role. Her place is not in the streets in the midst of hoodlums and villains. Her place is in the holy

home, not in the vile street. Muslims women should not allow themselves to be manipulated, abused and misused for vice and immorality by these satanic women whom Allah Ta'ala has granted to Shaitaan as his implements of vice.

THE PERIL

Muslims women should very clearly understand that to trifle with these masculinized females who advocate the emergence of the bashful damsels of Islam onto the streets and public places, is at the peril of their Imaan. While the prostitutes of olden times destroyed morals, these implements of shaitaan spearheading the organizations which clamour for the destruction of Hijaab, in addition to ruining morals, destroy Imaan.